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THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS, JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

JANUARY 1914



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UNITY

WE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE

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WHEN YE PRAY

REXFORD JEFFERY



PRAYER has been defined as "the soul's sincere desire uttered or expressed."

Desire implies or evinces a sense of need or want, a feeling of lack or emptiness, vacuity. Desire also signifies a sense of absence, apartness, separateness, and a hungering or longing for the opposite of these states, all of which are negative in character. A soul possessed of these qualities or feelings is in a purely negative condition. And as we look upon mankind in general, beholding its actions and speech, it is very obvious the race at large is in this negative state and is conscious of it; and being so conscious, reaches out and calls for those things it seems to know exist for it, but which it does not possess.

This calling and longing and asking is prayer, as commonly understood, but is only one form of prayer, the simplest and most primitive. It is the prayer of supplication, negative prayer. And who is not sometimes found in this state of prayer? We have all been in this state. In it we feel there is a Power or Being outside and greater than ourselves, a Source from which the apparently needful things may be given us. So we cry out to this Being, and in supplication ask for the satisfaction of our lack.

This involves an acknowledgment in God, and also a recognition on our part of our inability to obtain what we seek. An acknowledgment of self-weakness is most evidently an element of this form of prayer.

In its final analysis, prayer is man's turning in his consciousness of his own want and impotence and of his belief

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in God, from self to God. In its essence it is the renunciation of self-life, and the affirmation of a life that is divine.

We must believe that he to whom we pray, from his love is willing, and from his power is able to respond to our petition, or we make no prayer to him. An essential then of the validity of our prayer is the genuineness of this belief of ours in the Divine Love and the Divine Power.

Belief is a negative state or quality, but nevertheless it is good in its time and place. The great characters in all periods of the world's history have had times when they exercised this quality, and we find it in the lives of the men and women of the Bible.

Supplicatory prayer is one of the most prominent of the things of which the Scriptures treat. The men and women of the Old Testament found in this act of worship not simply a solace for their afflictions—it was with them the instrumentality by which they obtained what they desired, and many of the blessings of life came to these petitioners in response to such prayers. Here are a few illustrations from the Psalms of forms of the prayer of supplication: "Hear my prayer, O Lord"; "Give ear to the words of my mouth"; "Be merciful unto me, O God"; "Have mercy upon me, O God, according to thy loving kindness"; "O turn thyself to us again, O Lord, rebuke me not in thine anger."

In the New Testament, prayer is equally a conspicuous feature of the stories it tells, and of its precepts. Jesus is represented as often praying, one of the chapters of John being little else than one long prayer. At times he continued all night by himself in prayer. This worship he also enjoined upon his disciples, giving them many promises that their prayers, if rightly made, should be answered. In Matthew we read of his saying, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." And these words occur in some form in every Gospel.

There is a scientific law behind prayer. In this form of prayer the supplicant is negative to a positive. And the more negative or more abandoned he is, the more he will

be drawn to the positive, with the inevitable result that he begins to partake of the nature of the positive, begins to feel charged with its quality and gradually becomes positive and assertive. Then we see him speaking the truth regarding himself and his relation to the object of his devotion, in an assertive and positive manner and in the form of affirmation. Notice these illustrations from the Old Testament by the same writer quoted before: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower"; "The Lord is my shepherd; I shall not want."

The twenty-third Psalm, so familiar and so much loved, is all in this spirit of affirmation. Here the Psalmist is not imploring the Lord to be his shepherd, but is asserting or affirming that he is his shepherd; and yet it is also a prayer, because it expresses the desire of the heart and the thorough belief that this desire can be and is satisfied by the Lord alone. Here are others: "Through God we shall do valiantly; for he it is that shall tread down our enemies"; "God shall bless us; and all the ends of the earth shall fear thou, Lord, only makest me dwell in safety."

And here are illustrations of the farther advance into the positive state or mode: "Thou hast delivered my soul from death"; "Thou hast heard my supplications"; "Thou hast lifted me above the head of mine enemies."

Are not these affirmative utterances superior to those of supplication? They evidence a superior spiritual condition in the individual. However, we would not discourage supplication if that be the only state one is able to assume. For if it be honest and sincere, it will inevitably lead the devotee into a condition of positiveness. For true, sincere prayer has a reaction upon the participant that is a tonic, and is a feeding of the inner man as food is of the outer man, strengthening and making more positive him who engages in it. And being fed up spiritually, becoming more spirited, he begins to assert a more spiritual quality and force, to

speaking in an affirmative manner, and to state as fact that which before was but belief; the desire becomes a capability; the ideal begins to take form in consciousness as real.

This is still an inner state or condition in consciousness; and it leads to another more positive and assertive, a state of imperativeness where the former supplicant rises in the spiritual stature of Sonship to the Divine, and with ears attuned to the language of the Heights, hears the Voice saying to him: "Concerning the works of my hands command ye me." And obedient to this call he enters into that attitude and utters his demands to the Heights; he commands the Infinite even as an infant demands of and commands its mother and the wholesome normal son demands and commands his father. "Except ye become as little children—" This is all scientific and the natural outcome of the operation of universal law which is alike and unvarying on the visible and invisible planes of life.

In physical science there is what is known as the "law of action and reaction," which states that for every action there is an equal reaction in the opposite direction; to use the terse language of the schools, "action and reaction are equal and opposite."

If a pendulum be moved from the perpendicular to one side it will, if free, swing an equal distance to the opposite side. It is on this principle that our clocks are operated. If a ball be thrown against a plane surface, it will rebound at an equal and opposite angle and with equal force. In optics the same law obtains, the angle of incident always equaling the angle of reflection.

What is true in the realm of physics is also true in the realm of metaphysics, or the mental and spiritual realms. For all that takes place in the outer or physical realm is but the outpicturing of that which obtains or has taken place in the metaphysical or invisible realms of being; that which we term "material" is the shadow of the immaterial.

We find the same law stated in these words: "Whatsoever a man sows, *that* shall he also reap"; and again:

"Cast thy bread upon the waters, and *it* shall return unto thee."

If we are conscious that this is the truth, if we really know it, then are we possessed of true faith; for faith is more than hope, belief, expectancy; it is of more positive quality; it is conscious knowledge, substantial, dynamic. Hence, Paul says, "Faith is substance"—"faith is evidence."

In the words, "Cast thy bread upon the waters," "bread" is the symbol of substance, and "waters" symbolizes the great Universal Mind. If faith is substance, then when we cast our faith upon or into the Universal Mind, it reacts with the same power as was given it. So in prayer we see this same law obtaining; for prayer is action and must have its reaction; the truer and more definite the action, the truer and more definite the reaction; the more force given the action, the more force in the reaction, for the two are equal. They are not two things or two actions, but are two aspects of one thing, two movements in the same action. The one implies the other, they cannot obtain separately; *there must be reaction from action.*

When we thoroughly know this we will be certain that every prayer expressed, audibly or silently, must be answered; and that just as it is expressed, with the same degree of intensity, force, volume, clearness, will it also be answered. "I [the Supreme] will be to them as they have spoken."

It says in the Scriptures that the prayer of the righteous man availeth much. And why is this so stated? It is because the righteous man is he who acts in right manner, or according to the principles and laws of his being, and in harmony with all Being; he knows the law and acts with it, never from or against it. He knows that when he sends forth a positive, well formed and clearly expressed desire or prayer he will have a certain result.

This is true faith; and to reiterate, this is substance. The man of faith knows, and stepping out on seeming nothingness and void he plants his foot on the solid rock.

Faith might be termed the dynamic force of prayer; the more faith, the more force in the action, and consequently the

more in the reaction. And as all force when becoming motive is clothed in form and substance, so the true prayer is clothed of the Universal Substance, and comes forth in form; the clearer and brighter the faith, the more definite and positive the forthcoming form or manifestation.

If it be true that all force is *one* Force, all life *one* Life, all substance *one* Substance, all intelligence *one* Intelligence, all mind *one* Mind, all spirit *one* Spirit, then out of the One all things exist (*ex*, out, *sistere*, to stand), and all ideas come. As all things are ideas first, the idea is the real, the foundation, the substance, the essence of that which is or is to be, and in possessing the idea one really possesses the thing or fact. For if it be possible for anything to come forth, it must already have being somewhere or somehow, even though it be unrecognized by the senses. If existence be possible, subsistence is a fact, and when we know this we no longer beg, solicit or beseech a faraway supermundane deity to hear our prayers and condescend to grant us our requests, but rather do we give thanks that our minds were attuned and ready to receive from the Source the ideas which were the moving of the Universal Mind in us, the Spirit moving upon the face of the waters, the mystic Father, whose kingdom is within, telling us there was something in the kingdom we had not as yet recognized and for which we were now fit and ready, and the time was opportune for us to accept and possess it, and bidding us take that which it was his pleasure to bestow. For being sons and heirs of God and joint-heirs with Christ, all things that the Father hath are ours, and it is the Father's good pleasure to give us the kingdom, for which let us give thanks without ceasing.

True prayer, then, is thanksgiving. And if we do all things as unto the Lord (according to Divine Law), and in all things give thanks, as we are admonished to do, having our minds stayed on the Eternal Source, the Universal Supply, then will we be praying without ceasing and be continually entering into the "joy of the Lord" (the perfect operation of the Law), the peace that passeth understanding, the Divine Opulence, the harmony that is health.

If instead of cringing, crawling and prostrating ourselves as miserable sinners and worms of the dust before an imaginary deity, begging that the laws of the universe be suspended or broken for our benefit (though we be unworthy of anything, even the least that might be done for us), we would come before the Lord and realizing his presence and our existence in him and his subsistence in us, stand upright before the throne of grace as behooves his sons and heirs, and acknowledge with gladness and praise our Divine Sonship with all that that implies, we would come much nearer honoring our Father and hallowing his name than we have been wont to do in the past.

When we hear the Inner Voice calling us higher, or feel the presence of a desire in the mind for higher and better things or conditions than we have ever before enjoyed, we should be careful to accept it in the right spirit, the spirit of acknowledgment and thanksgiving, knowing it to be the essence or reality of a thing or condition *already* ours, and not allowing it to degenerate into an impulse toward pleading and longing. Take heed, therefore, *how ye hear*; for whosoever hath, to him shall be given.

He who is conscious of an abiding presence in the one Eternal Presence will be given to possess whatsoever is possessed by that Presence. "Son, thou art ever with me, and all that I have is thine."

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." If we keep our minds poised in unswerving trust we shall be receptive to the ideas ever coming forth out of the Universal Mind; and being possessed of them we shall come also into possession of their external manifestations, for the inner and the outer are one. As much as we are able to receive in mind we shall be given to possess in external evidence. "Whatsoever things ye pray for, believe that ye *have received*, and ye shall receive."

"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." And this will have the effect of opening the mind to the reali-

zation that the Father is more willing to give than we are to receive. If we enter into that realization we will burst the limitations of mind and intellect, transcend the realm of thought, and enter into complete and perfect abandonment of soul to the Divine. All the outer senses and the mental processes will cease; there will be no supplication, no affirmation, no demanding, no commanding, but perfect stillness, complete silence in the consciousness of being one with All-Being; in the inner chamber with the door closed; in the secret place where the Father seeth in secret, and where we realize that we already are in the presence of and in the possession of everything for which we ever have or ever can pray. This is the perfection of prayer, and is wordless and also thoughtless; the Silence, the Great Stillness, where even thought moves not. "In the hour *when ye think not* the Son of man cometh." Here self is lost in God; there is no more self, and prayer ceases for there is no more desire nor hope, but an abiding in fulfillment and perfection. "Walk in my presence and be ye perfect."

When one has once entered into that perfect union with the Divine in consciousness, it becomes easier each time the effort is made until it becomes the established state of consciousness in which one lives, even while engaged actively with mind and hand in the outer world of accomplishment. In fact, the greater our realization of the allness of God, the more masterful do we become in our dealings with the affairs of the outer life. "If I forget thee, O Jerusalem [the abiding presence of the Most High within me], let my right hand forget her cunning."

Perhaps the reader has asked: "Can one pray for another's welfare? for prosperity, for health, etc.?" Yes. All forms of prayer, when rightly exercised, are potent and helpful—the prayer of supplication, the denying of the false and affirming of the true, the imperious demand and command of Deity, all when spoken in understanding, have their effect and inevitable result; but they must be in faith, believing, and in understanding.

One can "speak the word" for another, deny all false

appearances and conditions, and affirm all that is true, and be rejoiced to see the afflicted set free from poverty and pain. This is prayer on the mental plane, and involves the operation of the intellect. Some practitioners can go no farther than this, but do most excellent work here, and some who themselves can go higher find that their patients cannot follow.

But some can transcend this and enter the Causeless realm, above thought, above all distinction of good and evil, truth and error; where the consciousness of the Omnipotent, Omniscient Presence becomes perfect, and the Unnamable One reigns, and taking the afflicted with them, see them become changed in soul, their delusions vanishing, and their bodies and material conditions recovering as a consequence.

If one can enter this state, and if the patient can follow, then results that are beneficial will surely follow. "The prayer of faith shall save the sick."

This lesson I learn from the past; that grace and goodness, the fair, the noble and the true, will never cease out of the world till God from whom they emanate ceases out of it; that the sacred duty and noble office of the poet is to reveal and justify them to men; that as long as the soul endures, endures also the theme of new and unexampled song; that while there is grace in grace, love in love, and beauty in beauty, God will still send poets to find them, and bear witness of them, and to hang their ideal portraiture in the gallery of memory. God with us is forever the mystical name of the hour that is passing. The lives of the great poets teach us that they were the men of their generation who felt most deeply the meaning of the present.—*James Russell Lowell*.

The highest merit we ascribe to Moses, Plato and Milton is that they set at naught books and traditions, and spoke not what men, but what *they* thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages.—*Emerson*.

SYMBOLOLOGY OF THE BIBLE

JOHN L. CHESNUTT

(The Scripture references are given to assist in the further study of this subject.)

The Tree of Life

HERE has been much conjecture as to the location of Eden on the earth, and as to whether the "Tree of Life" is still sacredly guarded by the cherubim and the sword of flame, in order to prevent the disobedient from renewing their life daily and perpetually, while acting in lust and sin. (See Gen. 3:22-24.) The matter is of little importance compared to the finding of the Eden-garden and the Tree of Life which God has given *every individual*.

The temple of Solomon, in which God so marvelously spoke to man, has long been destroyed, but a far grander temple, of which Solomon's was merely a symbol, has been given by God to every individual.

"What, know ye not that your bodies are the temple of the Holy Spirit, which ye have of God?" (I Cor. 3:16, 17; 6:19; Eph. 2:20-22.)

In the body-temple of every individual there is one great center or organ which corresponds to the "most holy place" in the temple that Solomon built. This "most holy place" is the organ of inspiration, the center wherein the voice of God may be heard; in it a man may hear, or perceive, the Word and its words (see Gen. 3:8; John 16:13; Rev. 3:20)—the ideas inspired from divine Understanding inherent in Life or Being; these ideas or words constitute the divine Wisdom, and are inspired for the guidance of man's action.

This is the *chief* Life-center in man—the center or organ of Being—the inner source of the Word of Spirit and Life, and therefore it is aptly called the "Tree of Life," in the Eden-garden of man's body: "Understanding is a Tree of Life to them that find it" (Prov. 3:13-19). The "fruit"

borne by this "tree" are the words of God—the Wisdom-ideas inspired from divine Understanding. *This* is the "fruit"—*these* are the words—which a man may "eat," or assimilate and embody, and live forever (John 6:63): 1st, because they direct all action according to Wisdom-ideas, and thereby the organism is maintained and perpetuated in perfect harmony with Life; 2d, because Life and Spirit are in these words, so that this center is literally and truly a "Tree of Life"—to them that find it.

This chief organ in man may be called the Word-center, or chief and primary Life-center; it is truly the "most holy place" in the body-temple, from which God speaks to the soul, or "conscious I" of the individual. And there is a way provided by which the individual may *regain* the *right*, which was lost, to again freely assimilate the "fruit" of this "tree" and live forever.

The "veil of the temple was rent in twain," signifying that access to the "most holy place" was then made possible by Jesus Christ (Heb. 9:8; Matt. 27:51; Luke 23:45); he it is also, who enables one safely to pass the flaming sword, and *regain* the *right* to eat of the Tree of Life. One who seeks to regain access otherwise is the "thief and robber" referred to by Jesus Christ.

The Genesis account of the fall of mankind into error-action explains the origin of error, and of the consequent evils called lust, sin, sickness, death, etc., in a perfectly logical manner. The error that began in Eden takes place in the Eden-garden of every individual who transgresses Wisdom-direction, and therefore it will be well to consider the account very carefully, in its inner meaning, in order to profit by its teaching.

The Tree of Knowledge of Good and Evil

By means of the nervous system which is the organ of the several senses, man perceives things in the material or visible world; and by such contact with the things of this world, through one or more of the senses, man receives sense-impressions or sense-knowledges of things.

This is knowledge derived through sensation, in distinction from knowledge derived by inspiration; the one comes from Life by inspiration, and the other comes from substance by sensation. The soul, or "conscious I" of the individual, abiding in its center between these two "trees," or sources of ideas, perceives the sense-knowledges in the one, and the Wisdom-ideas in the other. The Wisdom-ideas are for one purpose, and the sense-knowledge is for a different purpose, but each is "good" for the purpose designed by God. Infinite Wisdom and Love plant these two trees in the Eden-garden of every man's body, for a marvelous purpose; and both "trees" are "good" for the purpose designed—any *error* is in the *misuse* of either. (Gen. 2:8, 9, 15-17.)

This nervous system which is the organ of the several senses, may aptly be called the "tree" of sense-knowledge. Its "roots" extend to the limits of the body; its "trunks" in the spinal cord; its "branches" in the brain, and there its "fruit" is borne. The "fruit" of this sense-tree is sense-knowledge, and during this dispensation sense-knowledge is inevitably a "knowledge of good and evil." This is due to three facts: 1st, during this dispensation man is permitted to exercise a degree of free-will by choosing to act according to "subtle" ideas, in temporary preference to acting according to Wisdom-ideas; 2d, action directed by "subtle" ideas disintegrates the organism in degree, corresponding to the error in the ideas, and thereby originates or induces those conditions called "evil," such as lust, disease and death; 3d, man forfeited or lost the original "dominion" and the Wisdom necessary to maintain it, when he turned from the Wisdom by inspiration and to the wisdom of sense-knowledge (Gen. 1:28; 2:15, 19; 3:17-24); for only the Wisdom inspired from divine Understanding is able to direct substance-action so as to avoid erroneous action, and the consequent conditions called "evil"; and only the word of Wisdom-direction is able perfectly to counteract and annul the *effect* of error-ideas or words which induce the error-action. (Gen. 3:22, 24.)

Sense-knowledge is merely a report of those *conditions*, either "good" or "evil," existing in substance, as perceived by sensation. It is impossible for a mere sense-knowledge of "good" and of "evil" to become an infallible or wise guide to action: 1st, because all of the facts involved are seldom, if ever, apprehended by the senses; 2d, those facts which are apprehended cannot be infallibly comprehended and interpreted by the "subtle" faculty, independent of the wisdom inspired from divine Understanding.

Sense-ideas are not designed to be "eaten" (i. e., assimilated and embodied in action), because they are erroneous in degree, owing to their incompleteness, and therefore action directed by them inevitably disintegrates the organism. So God told Adam and Eve not to "eat" or assimilate sense-knowledge, because the inevitable result would be a disintegration consummated in death, which is the meaning of the phrase, "dying, ye shall die" (Gen. 2:17, margin).

The Origin of Lust

"The word is the seed." We sometimes forget or ignore the fact, so plainly indicated by Jesus Christ and all the prophets, that there are *two* kinds of seed-words, originating in two *different* sources—in two different "trees"; and that if we sow the seed-words derived from one source we shall reap "wheat," but if we sow the seed-words from the other source, we shall reap "tares."

When a man *acts* according to a sense-idea he assimilates and embodies that idea in the process of permitting it to direct his action. The complete embodiment of a word-idea involves a threefold process which consists of believing, loving and acting according to the idea. As soon as a sense-idea is thus embodied, like a seed it becomes "rooted," and thereby originates a *center* which tends to *direct* the *action* of the substance involved. This tendency to direct action in the members of the body is then perceived by the "conscious I" as an impulse, and owing to its character it is called a "lust-impulse." In so far as it is given license

to direct the action, it takes possession of the body and appears to become a sort of secondary personality, "a man of sin" in us, a "law in our members," which tends to enslave the individual and compel action for lust-gratification. (See Rom. 6:1-18; 7:14-25; 8:1-14.)

This was the origin of lust in its *three* primary forms. Eve *believed* the words of the subtle faculty, *loved* them on account of the marvelous promises they contained, and *acted* according to them. When Eve undertook to supply the three primary, normal and good desires (for food, for pleasure and for wisdom—which desires correspond to the needs of the trinity of parts which constitute the individual), by acting according to a sense-knowledge of good and evil, then those three normal and good desires became three *abnormal* and evil lusts—"the lust of the flesh, the lust of the eye, and the pride of life." (See Gen. 3:6, 7; 2:25.)

Jesus refers to this abnormal lust-eye, originated and opened by error-action, as the "evil" eye, and recommends us to *pluck out* and cast from us this offending member, in order to keep our "eye," or perceptive faculty, "single"—pure and lust-less. This is the eye we are to "shut from seeing evil," because it sees lustfully. (Matt. 6:22, 23; 18:9; 5:28, 29; Gen. 3:7; Isa. 33:14-16.)

The three enticements in the temptation to which Eve yielded, correspond to the three temptations which Jesus Christ rejected. (Gen. 3:6; Matt. 4:2-11; Luke 4:2-13.) Jesus Christ was the promised "seed of the woman"—the "Christed" seed—by whom and in whom the subtle faculty was subjected to Understanding. (Gen. 3:15; Gal. 3:16; 4:4; Rom. 1:3, 4; II Cor. 10:5). And when we, like him, shall have come to the place where we will, once and forever, in love and faith, choose Wisdom-direction by inspiration, for our guide in all action, and reject all—*everything*, from a loaf or a half-loaf of bread to the whole world—that the subtle faculty can offer us as a result of acting as it may suggest, then shall "the angels minister" unto us also.

But we must do even more than this before we have

fully overcome: we must even put out of ourselves, not only the desire for, but the *love* of lust-gratification in all its forms. Even more: we must "put on" the love of and desire for Wisdom-direction, to the degree that we will actually *delight* in love-action in body, soul and spirit.

The lusts live, or exist, so long as they are fed by lust-gratification, in either of the three primary forms. One may *suppress* them temporarily by singing or chanting gospel hymns, as many do with pleasant relief; or one may "talk them asleep" sometimes, by denying their presence, or otherwise; but such methods require almost ceaseless singing or talking, for the lusts are very excitable and awaken easily.

Sensation and sense-knowledge, in their original or normal estate, are absolutely free from lust, and of themselves are not sinful or evil; but *lust* is *abnormal* and is parasitic in origin. The sin is in inducing sensation for gratification by means of action directed by sense-ideas contrary to Wisdom-ideas; and there the lust originates.

But if we will "confess" the lusts that manifest in, to or through us, and deny ourselves the *pleasure* sensed in lust-gratification, in *all* its forms, and put out of ourselves the *love* of, or *desire* for, the *pleasure* in lust-gratification, we thereby cease both to *harbor* them and to *feed* them, and they will *die*. And when the lusts are thus *exterminated* the natural desires become *normal* again—void of lust—and may all be satisfied according to Wisdom-ideas, which affords a very different and altogether higher form of gratification. But first of all we must cease to *gratify* the lusts, and right here is the place where the prodigal ceases to feed the swinish lusts and leaves them altogether, and starts on the return to the Father's house, confessing his error and promising reformation. Right here is where the "old man of sin," or lust, is actually "crucified" and *exterminated* and "put off," preparatory to the "putting on," or resurrection and ascension, of the "new man," the "divine nature." We ought to be so ashamed of lust in any form that we will refuse to love it or harbor it or please it; for Jesus Christ has shown us that the lust-devils that possess some people

are so unclean that they would drive even the swine to suicide. (Luke 8:27-40; Matt. 16:24-27; Gal. 2:20; 5:17, 24; Eph. 2:3; I Peter 2:11; Titus 2:12; I John 1:6-10; James 1:14, 15; 4:2, 3; Rom. 8:14, 26; Luke 15:15-24.)

Putting On the New Man

When man fell into the lust-consciousness he lost the Christ-consciousness. While remaining in the lust-consciousness a man may hear the "Voice" in his undressed and unkempt wilderness calling for "good fruit" therefrom, but he cannot hear or discern the Christ-presence until the way is prepared, and the paths made straight for the entrance of the Christ-Spirit *into* the heart, where it abides when received in love and faith. He can regain, restore and "put on" the Christ-consciousness only in so far as he crucifies and puts out and off the lust-consciousness; and there can be no *true* peace until this is accomplished. Nothing short of crucifixion and *extermination* can bring the true peace, for the lusts are veritable "thorns in the flesh," and the carnal or lust mind is not subject to Wisdom-direction and *cannot* be. The lusts are the incorrigible Canaanites who must be dispossessed in order that the "conscious I" may regain possession of its Promised Land, and re-people it with the Wisdom-ideas to which it rightfully belonged. (See Ex. 23:29, 30; Gen. 2:9, 15; Luke 3:4, 8.)

Putting on the Christ-consciousness is a matter of regeneration and rebirth—"being born again, not of corruptible *seed*, but of incorruptible, by the word of God, which liveth and abideth forever" (I Peter 1:22-25). And this "seed" is the "word of God," inspired by the Spirit of Truth and spoken by Jesus Christ and his apostles and all the prophets, past, present and future. (Luke 8:5-11.)

Receiving the Seed

These seed-words are "sown" when they are spoken by those who are "sent," or inspired by the Spirit of Truth, to preach the Good News. But the word sown does not

profit the hearer, except in so far as it is "mixed with faith" in them that hear it (Heb. 4:2). And one who finds that the seed-word, spoken by those who were inspired by the Spirit of Truth, is not readily assimilated and embodied by himself, or that when heard it does not bear abundant fruit in him, should immediately proceed to "mix" in a very much larger proportion of faith. The productiveness of the seed-word, when spoken from the Word-center as inspired by the Spirit of Truth, is in proportion to the quantity of *faith* and *love* that is mixed in the "soil" or substance of those who hear.

One who resorts to the "repetition" of his unheard prayers usually "mixes" about nine parts of words to one part of faith; all such will be very agreeably surprised by results if they will practice the following proportions: To the *once-spoken* word, add and mix well, equal parts of *faith*, *love* and *action*, in a proportion *large* enough to enable the word to take *root* readily, and also to afford the nourishment necessary to bear the abundance of fruit desired. But in seeking to increase our faith this one fundamental fact should ever be borne in mind; the Spirit does not impart faith in God very much in excess of the *love* that one permits it to "shed abroad in the heart"; for, when faith is not balanced and directed by love, it may err by acting for self; only the "faith that works by love" is acceptable and pleasing to God. Evidently, the wisdom-way to increase our faith is: 1st, to increase our *love*, by permitting the Holy Spirit to *fill* our hearts with its *love*; 2d, to *use* the love we possess, as well as the faith, by letting them *work*—letting them become *alive* in action. (James 2:14, 17, 22, 26.)

Speaking the Words of Truth

When the words of Truth are *once* spoken, as inspired by the Spirit of Truth, they are properly and sufficiently "sown"; repetition is merely re-sowing, and cannot make up for a lack of faith. Jesus Christ did not say: To him who resorts to repetition, all things are possible; but, "To

him that *believeth*, all things are possible"; and as repetition is useless where the *faith* is adequate, the presence of repetition is evidence of insufficient faith. "Speaking the word" should involve more than mere vocalization; but the speaker cannot put more Spirit and Life—more Word—into his words than there is in the center from which he speaks his words.

Some have not recognized the distinction that Jesus Christ and all the prophets have made, between "eating" the words and "speaking" the words of Truth: we must "eat" the words of Truth, which God has spoken and continues to speak by his Spirit of Truth, in order to *assimilate* and *embody* the Spirit and Life of those words; and having thus embodied the Word and its words, we may then "speak" words from the renewed Word-center, as we may be inspired therein, thereby expressing or *giving out* the words, in order that others may likewise "eat" them, and so assimilate and embody the Spirit and Life in them. He is wise who occupies himself in faithfully "eating," or assimilating and embodying, the words of the Word, until he is thus "filled," not only with the *words* of Truth, but with the *Spirit* of Truth. It is the Spirit of Life in the words that "maketh alive"; the mere words *alone*, "the letter," killeth—clogs the system with lifeless material. Eating words of Truth without discerning and assimilating the Spirit—the Lord's body (See I Cor. 11:27-31; John 6:63)—may be likened to eating grape-skins from which all the juice has been extracted.

We assimilate and embody the Spirit and Life of the Word by "eating" the words of Truth; but we "express," or *give out*, the Spirit and Life of the Word by "speaking" the words of Truth, from a Spirit-filled Word-center, as they are inspired by the Spirit of Truth. We should "eat" the words when we desire to assimilate or embody them; when we "speak" the words we give them out that others may "eat" them.

Jesus first "prayed" in order to *receive*, and then "spoke" in order to *give*; praying in this order he was heard

"always," and received; "speaking" in this order, his words actually raised the dead. Those seven Jews "spoke" the word, but they should first have "eaten" it, until they had assimilated and embodied its Spirit and Life. Let us be wise.

Eating the Words of Truth

One who hears the words of Truth may assimilate and embody them by *believing* them, *loving* them, and *acting* according to them; these three processes are the three essential ways of receiving and embodying the seed-words, by means of which the individual unifies in his trinity of parts, with the seed-words and the Spirit and Life in them.

Growing

When these seed-words thus embodied begin to "grow," the Christ-center is established, strengthened and renewed, and the Christ-consciousness begins to form in us. (Gal. 4:19.) Now, this "Christ in us" is our only hope of attaining the true glory, and we should let it continue to grow until we are "filled" with its Spirit and its Life. But we can be filled with the Christ, only in so far as we let the Christ-Spirit free us from, and put out of us, the lusts embodied in our members; we cannot be filled with Love while we are already filled with lust; we cannot acceptably serve two masters that are so radically opposites as are Love and lust. By continuing the process of denying ourselves the pleasure of lust-gratification, and of *believing*, *loving* and *acting* according to the seed-words of Truth, until every "member" of the individual is thus freed from lust-dominion and restored to the government, or Wisdom-direction of the Christ-Spirit, we shall finally be "filled" with the Christ-Spirit, and consequently, with a consciousness of its presence; and then we shall possess and may manifest, not only the "fruit" of the Spirit, but the "gifts" of the Spirit. One who desires to establish the Christ-Spirit within himself will be profited by studying the process as indicated in the following texts: Rom. 8:1-14, 26; 12:2; Gal. 5:16, 17,

24; Titus 3:5; Eph. 3:16; 4:23; 5:17, 18; Col. 3:10; Ex. 23:29-33.

When one is thus "filled" with the Spirit of Truth he can speak the words of Truth from his Christ-center, as they are inspired, and then will the Word, which is Spirit and Life, be in his words, in the fullness of its power, as it was in the words of Jesus Christ and his apostles and the prophets.

Then "it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear" (Isa. 65:24). Then shall God supply all our need "according to his riches in glory."

HIS WILL MY DAILY PRAYER

JOSEPHINE G. ROACH

I never knew
How strong and true
The Christ love was for me,
Until I felt
My own heart melt
In tender sympathy.

I never knew
God's love could do
My work and make it light,
Until sweet peace
Bid strife to cease
And filled my soul with might.

Asleep, awake,
No one can take
From me this loving care;
For faith Divine
Is ever mine,
His will my daily prayer.

Devote each day to the object then in time, and every evening will find something done.—*Goethe*.

A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

XI

[Readers of UNITY have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, will be continued from month to month until the work forms a complete Metaphysical Bible Dictionary. If the demand warrants, we will, when it is complete, print a Teacher's Bible, with the Dictionary as appendix in place of the usual Word Book.]

JERUSIA: (Heb. *Who possesses.*) (II Kings 15:33.) Praying "as if already received."

REZIN: (Heb. *Holding together.*) (II Kings 16:5.) Logical reasoning.

AHAZ or AHAZIAH: (Heb. *Possessor.*) (II Kings 16:1.) Realization.

SYRIA: Same as Damascus and Aram: (Heb. *Lofty.*) (II Kings 16:5.) Intellectual reasonings.

TIGLATH-PILESER: (Heb. from Assyrian, *Adorer of the Sun of the Zodiac, that captivates, that withholds the falling snow.*) (II Kings 15:29.) Psychical philosophies, which captivate, but hinder the blessings of grace.

ASSYRIA: (Heb. *Level plain.*) (II Kings 16:7.) Philosophic and psychical reasonings without a spiritual basis.

KIR: (Heb. *A city.*) (II Kings 16:9.) A consciousness that is Assyrian (astrological.) When one pursues philosophies without a spiritual basis (makes an alliance with Syria—16:7), these philosophies so captivate him that he loses the spiritual consciousness. This is the Assyrian

captivity, the spiritual swallowed up in the intellectual.

SHALMANESER: (Heb. *The fire-worshiper, retribution.*) (II Kings 17:3.) Belief that both blessings and cursings come from God.

HEZEKIAH: (Heb. *Strong in the Lord.*) (II Kings 16:20.) Knowing spiritual wisdom.

GOZAN: (Heb. *Fleece, pasture.*) (II Kings 17:6.) Sustained by false reasonings.

SEPHARVAIM: (Heb. *Two books, two cities.*) (II Kings 17:25.) A dual consciousness.

SUCCOTH-BENOTH: (Heb. *Tents of daughters of defilement.*) (II Kings 17:30.) Debauchery of consciousness.

SENNACHERIB: (Heb. *The moon-god has increased the brothers.*) (II Kings 18:3.) Intellectual philosophies multiform.

ELIAKIM: (Heb. *Whom God has raised up.*) (II Kings 18:18.) Assurance of faith.

HILKIAH: (Heb. *God my portion.*) (II Kings 18:18.) Obedience to the Spirit.

RABSHAKETH: (Heb. *Commander.*) (II Kings 18:17.) Authority of intellect with its army of supporters.

SHEBNA: (Heb. *Youthful, who rests.*) (II Kings 18:18.) Trust.

JOAH: (Heb. *Whose brother is Jehovah.*) (II Kings 18:18.) Oneness with Christ.

ASAPH: (Heb. *Collector, gatherer.*) Concentration.

ISAIAH: (Heb. *Salvation of the Lord.*) (II Kings 19:2.) Christ in consciousness.

AMUZ: (Heb. *Strong.*) (II Kings 19:2.) Truth.

ADRAMMELECH: (Heb. *Splendor of the king.*) (II Kings 19:27.) Zeal.

ASHARESER: (Heb. *Prince of fire.*) (II Kings 19:37.) Enthusiasm.

ESAR-HADDON: (Heb. *Gift of fire.*) (II Kings 19:37.) Eloquence.

Observe the mental action indicated by the correspond-

ence of these names. Enthusiasm and Zeal overthrow unemotional philosophy (Sennacherib), bringing the less philosophic Eloquence into mastery (Esar-Haddon). For Sennacherib is slain by his sons, Adrammelech and Ashareser. This warfare and captivity result from dallying with and living in carnal thoughts, until one loses the wealth of the spiritual consciousness.

MERODACH-BALADAN: (Heb. *Son of death.*) (II Kings 20:12.) Intrigue.

MANASSEH: (Heb. *Forgetting.*) (II Kings 20:21.) Forgetful of the covenant.

HEPHZI-BAH: (Heb. *My delight in her.*) (II Kings 21:1.) See Isaiah 62:4.

JOSIAH: (Heb. *Fire of the Lord.*) (II Kings 22:1.) Heavenly zeal.

JEDIDAH: (Heb. *Well beloved.*) (II Kings 22:1.) Divine love.

ADAI AH: (Heb. *Witness of Jehovah.*) (II Kings 22:1.) Human love.

SHAPHAN: (Heb. *Badger.*) (II Kings 22:3.) Knowledge of what is good.

AZALIAH: (Heb. *Jehovah is noble.*) (II Kings 22:3.) Uprightness.

AHIKAM: (Heb. *My brother has risen.*) (II Kings 22:14.) Awakening, "risen with Christ."

HULDAH: Heb. *The weasel, the world.*) (II Kings 22:14.) Retributive justice.

TOPHET: (Heb. *Place of burning.*) (II Kings 23:10.) Molock worship.

HAMMUTAL: (Heb. *God is fresh life; warmth of the dew.*) (II Kings 23:31.) Spontaneity of life.

JEREMIAH: (Heb. *Exaltation of Jehovah.*) (II Kings 23:31.) Praise.

JEHOIAKIM: (Heb. *Jehovah sets up.*) (II Kings 23:24.) Appointed, ordained.

NEHUSHTA: (Heb. *Soothsayer, snake.*) (II Kings 24:8.) Deceit, treachery.

JEHOIACHIN: (Heb. *Strength of the Lord.*) (II Kings 24:6.) Destiny.

ELNATHAN: (Heb. *The gift of God.*) (II Kings 24:8.) The understanding.

NEBUCHADNEZZAR: (Heb. *Tears of judgment.*) (II Kings 24:1.) Merciless tyranny.

MATTANIAH: (Heb. *Gift of Jehovah.*) (II Kings 24:17.) The sense of justice; from the name Nebuchadnezzar gave him; Zedekiah, the last king of Judah.

NEBUZAR-ADAN: (Heb. *Chief executioner.*) (II Kings 25:8.) Wiping out of the spiritual from consciousness.

ZEPHANIAH: (Heb. *Jehovah hides.*) (II Kings 25:18.) The secret of the Lord.

GEDALIAH: (Heb. *Great is the Lord.*) (II Kings 25:22.) Consecrated.

EVIL-MERODACH: (Heb. *Despising contrition of the fool.*) (II Kings 25:27.) Heartless conqueror.

The Twenty-four Priest Courses Appointed by David, on the return of the Ark and the Establishment in the Tabernacle.

These 24 names of Priests represent so many mental states, to which the Christ ministers. So that, whichever priest officiates, it is Christ's ministry to the soul. "Christ is a priest after the order of Melchisedek" to every man. He is "Jehovah"—"*I Am*" within.

1—JEHOIARIB: (Heb. *Jehovah defends.*) (I Chron. 24:7.) Christ our Shield.

2—JEDAIAH: (Heb. *Jehovah knows.*) (I Chron. 24:7.) Christ our Guardian.

3—HARIM: (Heb. *Flat-nosed.*) (I Chron. 24:8.) Unresponsive to the hardened.

4—SEORIM: (Heb. *Barley.*) (I Chron. 24:8.) Manifest good from good within.

5—MALCHIJAH: (Heb. *Jehovah is King.*) (I Chron. 24:9.) Christ our authority.

6—MIJAMIN: (Heb. *Fortunate.*) (I Chron. 24:9.) Christ our success.

7—HAKKOZ: (Heb. *Nimble, thorn.*) (I Chron. 24:10.) "A very present help in trouble."

8—ABIJAH or ABIAH: (Heb. *Jehovah my Father.*) (I Chron. 24:10.) Fatherhood in Christ. "He that knoweth the Son knoweth the Father also."

9—JESHUA, JOSHUA or JESUS: (Heb. *Savior.*) (I Chron. 24:11.) Christ our Savior.

10—SHECHANIAH: (Heb. *Jehovah is neighbor.*) (I Chron. 24:11.) Love of the neighbor from the Christ within.

11—ELIASHIB: (Heb. *God is restorer.*) (I Chron. 24: 12.) Conversion.

12—JAKIM: (Heb. *Jehovah sets up.*) (I Chron. 24:12.) Our Prosperity in Christ.

13—HUPPAH: (Heb. *Protection.*) (I Chron. 24:13.) God our defence.

14—JESHEBEAB: (Heb. *Sent of the Father.*) (I Chron. 24:13.) Christ the manifestation of God to the soul.

15—BILGAH: (Heb. *Bursting forth.*) (I Chron. 24:14.) Spontaneity of Christ.

16—IMMER: (Heb. *Projecting.*) (I Chron. 24: 14.) Cheerfulness of the Christ within.

17—HEZIR: (Heb. *Returning home.*) (I Chron. 24:15.) Christ restores the Prodigal.

18—APHSES: (Heb. *Dispersion.*) (I Chron. 24:15.) Banishing evil by seeing good.

19—PETHAHIAH: (Heb. *Jehovah opens.*) (I Chron. 24:16.) Freedom in Christ.

20—JEHEZEKEL: (Heb. *God is strong.*) (I Chron. 24:16.) God our Strength.

21—JACHIN: (Heb. *Jehovah strengthens.*) (I Chron. 24:17.) Established in Christ.

22—GAMUL: (Heb. *Weaned.*) (I Chron. 24: 17.) Free will, responsibility.

23—DELAIAH: (Heb. *Jehovah is deliverer.*) (I Chron. 24:18.) Christ our Deliverer.

24—MAAZIAH: (Heb. *Strength of Jehovah.*) (I Chron. 24:18.) The Consolation of Christ.

King David's great choir for the Tabernacle worship, under management of Asaph, Heman and Jeduthun, who "prophecy with harp, psaltery and cymbal." These 24 persons are heads of 24 Courses, numbering 288 musicians and singers, all sons of these three managers—12 from each head. Each of the 24 represents a special reason for praise.—I Chron. 25:9-31.

1—JOSEPH: (Heb. *Increase, prosperity.*)

2—GEDALIAH: (Heb. *Great is Jehovah.*)

3—ZACCUR: (Heb. *Remembered by Jehovah.*)

4—IZRI or ZERI: (Heb. *Creator is Jehovah.*)

5—NETHANIAH: (Heb. *Given of Jehovah.*)

6—BUKKIAH: (Heb. *Promise of Jehovah.*)

7—JESHARELAH: (Heb. *Upright is Jehovah.*)

8—JESHAIAH: (Heb. *My Helper is Jehovah.*)

9—MATTANIAH: (Heb. *The Gift of Jehovah.*)

10—SHIMEL: (Heb. *Renowned is Jehovah.*)

11—AZAREEL or UZZIEL: (Heb. *Supporter is Jehovah.*)

12—HASHABIAH: (Heb. *Cared for by Jehovah.*)

13—SHUBAEL or SHEBUEL: (Heb. *God makes captive.*)

14—MATTITHIAH: (Heb. *Endowment of Jehovah.*)

15—JEREMOTH: (Heb. *He overcometh death.*)

16—HANANIAH: (Heb. *Gracious is Jehovah.*)

17—JOSHBEKASHAH: (Heb. *In trouble appears Jehovah.*)

18—HANANI: (Heb. *Riches of His Grace.*)

19—MALLOTHI: (Heb. *My Sufficiency is Jehovah.*)

20—ELIATHAH: (Heb. *My God appears.*)

21—HOTHIR: (Heb. *My Abundance appears.*)

22—GADDALTI: (Heb. *Let us praise Jehovah.*)

23—MAHAZIOTH: (Heb. *Beholding Him in visions.*)

24—ROMAMTI-EZER: (Heb. *My Highest Help is Jehovah.*)

SHEMAIAH: (Heb. *Jehovah hears me.*) (II Chron. 12:5.) Fellowship with Christ.

ATTAI: (Heb. *In season.*) (II Chron. 11:20.) Providential, opportune.

ZIZA: (Heb. *Full-breast.*) (II Chron. 11:20.) Generous, magnanimous.

ZEBADIAH: (Heb. *Jehovah endows.*) (II Chron. 17:8.) Spiritual opulence.

SHEMIRAMOTH: (Heb. *Name to heaven.*) (II Chron. 17:8.) High renown.

JEHOHANAN. (Heb. *Jehovah's gift.*) (II Chron. 17:15.) Graciousness of God.

TOBIJAH: (Heb. *Pleasing to Jehovah.*) (II Chron. 17:8.) Conscientious.

ADNAH: (Heb. *Pleasure, rest.*) (II Chron. 17:14.) Satisfaction.

AMASIAH: (Heb. *Strength of Jehovah.*) (II Chron. 17:16.) Compassion.

JEHIEL: (Heb. *God lives.*) (II Chron. 21:2.) Life is God.

MAASEIAH: (Heb. *Work of Jehovah.*) (II Chron. 26:11.) Regeneration.

HANANIAH: (Heb. *Jehovah is gracious.*) (II Chron. 26:11.) Enduring mercy.

CYRUS: (Heb. *The sun, throne.*) (Ezra 3:7.) The enlightened Will.

ZERUBBABEL: (Heb. *Stranger at Babylon.*) (Ezra 3:8.) The Spiritual Will frees from bondage.

SHEALTIEL: (Heb. *Asked of God.*) (Ezra 3:8.) Ordained of God.

KADMIEL: (Heb. *God's priority.*) (Ezra 3:9.) Consecrated.

DARIUS: (Heb. *Who informs himself.*) (Ezra

6:1.) Intellect enlightened by contact with the Spiritual (Israel).

HENADAD: (Heb. *Grace of Hadad.*) (Ezra 3:9.) Grace of God.

HAGGAI: (Heb. *Solemnity, turning around.*) (Ezra 5:1.) Conditions reversed.

SHESH-BAZZAR: (Heb. Persian name given Zerubbabel—*Joy in trouble.*) (Ezra 5:16.) Triumph of Faith.

SHETAR-BOZNAI: (Heb. *Seeking to corrupt.*) (Ezra 6:6.) Scandalizing.

TATNAI: (Heb. *Purveyor of gifts.*) (Ezra 6:6.) Viewpoint of avarice.

ARTAXERXES: (Heb. Artachshasta—*Light of silence.*) (Ezra 7:1.) Spiritually enlightened.

EZRA: (Heb. *A helper.*) (Ezra 7:1.) Faith, which perceives and calls to duty.

DANIEL: (Heb. *God is judge.*) (Ezra 8:2.) Judgment of God.

NEHEMIAH: (Heb. *Whom Jehovah comforts.*) (Neh. 7:7.) The Consolation of Christ.

HACHALIAH: (Heb. *Who waits for the Lord.*) (Neh. 1:1.) Receptivity.

SHUSHAN, the palace: (Heb. *Lily, joy.*) Conscious holiness.

SANBALLAT: (Heb. *Secret enemy.*) (Neh. 2:19.) Hostile opposition.

TOBIAH, servant of Sanballat: (Neh. 2:19.) Derision.

GESHEM: (Heb. *Firmness, headstrong.*) (Neh. 6:2.) Traitor.

MORDECAI: (Heb. *Bruised, worshiper under Mars.*) (Esther 2:5.) Victorious for Truth.

ABIHAIL: (Heb. *Father of might.*) (Esther 2:5.) Valiant.

ESTHER: (Heb. *Planet Venus, fortunate.*) (Esther 2:7.) Ordained "for such a time"



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity Society Correspondence School, 913 Tracy Ave., Kansas City, Mo.

DEFINITIONS OF NAMES AND TERMS USED IN PRACTICAL CHRISTIANITY

God. Omnipresent, Omnipotent, Omniscient Good, Creator and Sustainer of all that is, Divine Mind, Being, Spirit, Truth, Father, Principle, Law.

Christ. Spiritual Man. The Idea of Man in Divine Mind and existing in each individual as his potential perfection. The "image and likeness of God," implanted in man in the beginning.

Man. The expression and manifestation of the Christ in mankind.

Mortal Man. An error concept and expression of man, a misunderstanding of his true nature, which results in an untrue expression of God-given powers and ends in death.

Ego. Identity; the self.

Individuality. The Real Self, the true ego.

Personality. A false ego, or a false state of consciousness formed and established by identifying one's self with error.

Carnal Mind. Misuse of mind powers, arising from ignorance of God and man and their relation. A state of consciousness formed about a false ego, or false concept of man. The characteristics of "carnal mind" are rebellion, and desire to live in non-recognition of God and his laws. All of the "works of the flesh" are the product of carnal mind.

Consciousness. Knowing that we know. That phase of mind by which we recognize our own existence and our relation to the world about us.

Spiritual Consciousness. The consciousness of Spirit. The Christ consciousness. That which enables us to know and understand and realize spiritual things. The realm of the Absolute.

Material Consciousness. A state of mind based upon belief in the reality of materiality, or things as they appear. It is carnal mind expressing its unbelief in the omnipresence of God.

Sense Consciousness. A mental state formed from

believing in and acting through the senses. It is the serpent consciousness, deluded with sensation.

Subconscious Mind. The sum of all man's past thinking. In a word, his memory. The subconscious sometimes acts as separate from the conscious mind; for instance, in dreams and in its work of carrying on bodily functions, such as breathing and digestion. The subconscious has no power to do original thinking. It can act only upon what is given it through the conscious or superconscious mind.

Superconscious Mind or Superconsciousness. Spiritual or Christ consciousness.

Body Consciousness. The subconscious in its work in the body, repairing, renewing and conducting the functions of the body in harmony and health if right ideas have been given to it, or disintegrating the organism and producing inharmonious action of the functions if untrue ideas have been sown in the mind.

Sin. A falling short of the requirements of the Divine Law; therefore, "transgression of the Law." This falling short is due primarily to ignorance of the Truth of Being, his own being and God's.

The Fall of Man. The result that follows man's failure to recognize his divinity. By his error, he falls into a state of consciousness where he is bound in limitation and error. He falls short of his Divine possibilities.

Redemption. The plan and process whereby God lifts man out of mortal consciousness into spiritual consciousness.

Salvation. The result of redemption. The change from sin to righteousness the effects of sin (sickness, disease, poverty, death); also giving way to the peaceable fruits of righteousness (health, abundance, joy, satisfaction, eternal life).

The New Birth. The change from mortal to spiritual consciousness through the begetting and quickening power of the Word of Truth. Begetting and quickening take place in man's inner consciousness, but the process of being "born again" includes the whole of man, his Spirit, soul and body. To be born again is to be made a "new creature," having

"the mind that was [and is] in Christ Jesus," and a body like unto his glorious body.

ANSWERING QUESTIONS

Before us is a letter in which are asked eight questions on vegetarianism. They betray the fact that the writer of the letter is still in the old state of consciousness which believes in meat eating, and while the questions are asked ostensibly for light, it is very evident that the thought back of them is fixed, and desires only to argue the matter, and justify itself.

This brings up the teacher's problem of what to do with that kind of questions, whether asked concerning vegetarianism or some other phase of the Truth.

The questions of an earnest, awakening seeker for understanding should be answered with the most careful consideration, but what of those that are asked out of an unawakened and unawakening consciousness, the curious questions, the questions asked for argument, for self-justification, or those that show a reaching out rather than within for understanding?

It is very evident that a change of consciousness must take place before the answers would be received, and it is therefore a waste of time to try to explain. "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned."

No one could tell another exactly how to handle all these cases of questioning, but since the need is always spiritual quickening, a silent prayer for the quickening power of the Spirit and affirmation of spiritual knowing could be used. If the questioner appeals to you for understanding you have the right to declare for him the truth of the everywhere present, All-Knowing Mind, and thus bring him into conscious touch with the Divine Intelligence. In some cases you could explain that there are some things one individual cannot make known to another; that all true understanding comes from the Spirit within each one, and that while you might explain a point ever so thoroughly it would not be

clear unless the light of the Spirit within himself revealed to him the truth in your words.

Even for those who are awakening, not all questions are in order. This we can see clearly by the illustration of the child entering the first grade at school and desiring to have some one explain to him what was taught in the next grade or in the high school. Of course his questions are out of order, and it would be useless to answer them. Rather, he should be taught to apply himself to the lessons at hand, assurance being given that he would know these things when he came to them.

So it is with the student of spiritual things. Beginners should learn the fundamentals of the Christ teaching, then they can ask questions intelligently and understand the answers. The more one holds himself in Divine Order, the less will his mind run out in vain and profitless questioning. He will be content to take things as they come and be satisfied with the lesson for the day.

This is in no way meant to discourage the reaching out of the soul for understanding, but to call attention to the need of conserving the substance of the soul for use in its present need, instead of wasting it on questions that do not help in spiritual growth.

THE DEVILS AND THE SWINE

Mark 5:1-20

The man was possessed of unclean spirits, unclean thoughts which had so thoroughly possessed him that good thoughts could find no abiding place in his mind. At times his better thoughts seemed to be in the ascendancy and the evil in him bound by chains and fetters, but these would be rent asunder and he would return to the tombs (abode of dead thoughts). While in this state he got a glimpse of the Christ "from afar," and realizes at once that here is salvation. At sight of Jesus the unclean spirits realize their doom and beg to be let alone. Recognizing the Christ within us, we realize instinctively the destruction of our unclean

thoughts. Jesus asks the unclean spirit its name and the answer is, "We are legion." The name of our unclean thoughts is legion. But we do not want them to be utterly destroyed or wholly banished from our country (consciousness). But realizing that the good must from henceforth be supreme, we ask that our unclean thoughts be relegated to our animal (swine) nature where we can eat (indulge) them occasionally when our human nature seems to demand that kind of food. The far-seeing Jesus grants this request, the unclean thoughts take up their residence in the animal nature where they feel they will be secure, but no sooner are they entered into the swine than the entire herd rushed down a steep place into the sea and are destroyed. Our unclean thoughts think they are safe in our animal nature, but even this realm is destroyed, swallowed up in the sea of love, and their destruction is complete.—*F. B. Headley.*

ANSWERS TO QUESTIONS

What is the meaning of Jesus' statement, "I go to prepare a place for you"?

It is often assumed that Jesus went away into the skies to prepare a material heaven with golden streets, but the Spirit of Truth reveals that the place which Jesus went to prepare is here in our midst. That place is in the consciousness. "The kingdom of God is within you." By his redeeming work he is forming and establishing a new consciousness into which all may enter. He went first into the interior spiritual realm of consciousness, and so opened and prepared the way for all who will to follow him and enter in with him to the realization of a perfect union with the Father Mind.

When this consciousness is attained, it will be manifest in righteousness, and perfect conditions for the whole creation.

How is the temple of God kept holy?

The temple of God is man's body. When Jesus talked of raising the temple in three days, John's record says that

"He spake of the temple of his body." Later, Paul wrote, "The temple of God is holy, which temple ye are."

The question then is, "How is the body kept holy?"

Jesus taught that defilement came from evil thoughts in the heart, and holiness in man is therefore a matter of both soul and body purification. Evil thinking results in evil speaking and acting. The body is made by thought and is like the thought that makes it. The original Idea of body in Divine Mind is perfect, but man, having the power and privilege to bring the body into expression, must necessarily make manifest according to his own idea of body, and this is imperfect. The first defiling thought is therefore ignorance of the true body Idea. Having an imperfect pattern in mind, a holy (whole), perfect body temple could not be brought into manifestation. To keep the body holy it is therefore necessary to see it always as the pure, holy temple of the indwelling Presence. This would, of course, cleanse the mind of all defiling thought of the body as flesh and blood, corruptible, subject to disease and death.

Every thought of selfishness is defiling to the temple, so the body must be kept holy by the unselfish Christ love which casts out fear and jealousy and envy, sets the mind free from all hampering thoughts, and gives it opportunity to direct all the life forces in harmonious expression.

The temple is defiled also by thoughts of cruelty, whether these thoughts are expressed toward man or animals. "He that is cruel troubleth his own flesh." Every act that produces suffering in any living creature is cruel. Solomon said: "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly." This is just one instance of the effect of cruelty, but it is always associated with the bowels. While the whole temple feels in a measure the disintegrating effects, the bowels seem to suffer most. The race is continually struggling with diseases that have their cause directly in the infamous cruelties back of the meat eating habit.

The body is kept holy through the sustaining power of Spirit, and defiled through the substitution of false stimu-

lants. The thought that any material thing is stimulating, satisfying and life-giving is always defiling.

When the evil thought that there is pleasure and satisfaction in sensation, arises and is allowed expression, it defiles the temple with lust. The purity of the Christ Mind should be realized in the heart, then the body temple will be cleansed and kept holy.

Tell just how you proceed when you study your Correspondence School Lesson.

First, get still and realize the guiding, illuminating power of the Spirit within.

Then read the lesson through thoughtfully, stopping to consider prayerfully points of special interest.

After thorough study, make a list of all the points you can remember, or make a list of questions covering the main points, using these as an aid in study.

Take the list of questions received from the school and answer them without referring to the lesson, afterward comparing them with the lesson to see if you have given all the details. Revise and rewrite for mailing.

QUESTIONS TO BE ANSWERED BY STUDENTS

What is it to be made whole?

Why is it wise to make understandingly the following affirmation: God loves me and approves of all that I do?

Why was Job afflicted?

Build upon resolve—not upon regret—

The structure of thy future. Do not grope
Among the shadows of old sins, but let

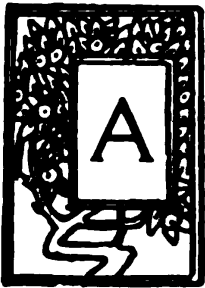
Thy soul's own light shine upon the path of hope
And dissipate the darkness. Waste no tears

Upon the blotted record of past years,
But turn the page, and smile—oh, smile to see
The fair white pages that remain to thee!

—Ella Wheeler Wilcox.

IMAGINATION

*Lesson Nine, Part Two, Unity Correspondence School,
written by MARY A. BRINKMAN, a student.*



S MEN come to realize more and more that there is an immanent power in the life of the world, they recognize that that power is Supreme; that it works out its forms in a definite and orderly way, manifesting intelligence in every step of creation. Intelligence is the act or state of knowing, and to know is a quality or faculty of mind. Hence it is seen that this inherent, indwelling force in the life of the universe is mind, since in all its expressions it manifests Mind in action. Back of all seen and known phenomena is One Supreme Mind, which we call God. Mind is the originating force, and Mind has faculties. In all expressed forms we see the trinity of Mind, Idea, Expression.

In the allegory as written in Genesis, of the process of creation, it is stated that the first step was an intelligent discernment, a perception, an idea, described as "light."

We hear much of evolution, but before anything can be evolved it must first have been involved. Evolution is the process of unfolding that which has already been infolded; so in the process of thinking we have the perception, the idea and its associated thoughts. We should also have a right understanding of where to base our confidence to express the idea. Here the faculty of mind called Faith comes into play, then the Imagination or forming faculty which is closely associated with all the other faculties. In this orderly process the creative function goes on. The plastic or forming faculty known as the imagination makes images or conceptions in the mind which may be afterward expressed concretely. These pictures are formed in the Universal Ether, and whether true or false, if stamped with strong imaging power they will manifest.

There is nothing mystical about the things of the Spirit.

There are no limitations. With a knowledge of the law of creation, and how it works in mind, what has been hitherto deemed occult and miraculous is explained.

The wonderful works of the Christ came about through his perfect knowledge of the laws governing the Universe.

Our knowledge of psychology is yet in its infancy, but we have learned something of the different realms of mind where consciousness expresses, and, in our present state of knowledge, these realms have been classified, for the sake of convenience in our thought direction, as Conscious, that which relates to the external; the Subconscious, that stored-up thought which far transcends in power the conscious, and a yet higher realm of which Jesus taught, the Superconscious. For the harmonious demonstration of life in its fullness, we are beginning to comprehend that in reality there is but one Mind, which man expresses in a multitude of ways, and when he is in understanding, he is able to let the Superconscious or Christ Mind dominate so that the three realms of mind may work in harmony, bringing the whole man into the perfection of being.

The subconscious mind is the memory. The power of the imaging faculty to register all impressions and thought should be better understood. Whatever we allow to enter the subconscious realm, if the thought be strong enough, will sooner or later manifest. It has been said that we "should stand porter at the door of thought" and allow nothing to take hold on the mind which we do not wish to see realized. By holding the thought of disease or admitting that it is in any sense real, diseases are perpetuated. The subconscious realm is a vast storehouse of thought images of every kind and, the mind working in the external, often stores up innumerable images of distress, disease and misery which men see manifested all about them.

Strong impressions from without may so affect the prospective mother that the unborn child may be marred or crippled; and on the contrary if the woman be surrounded by beautiful objects, by tenderness, refinement and love, the environment will affect the child more or less according to

the susceptibility of the mother. We read of devotees who, by concentration on the agonies of Jesus, have produced on their own bodies the marks of the nails, and the actual oozing of blood. We should always turn from these pictures of distress, and not see them as having reality. It is our privilege to choose the kind of mental pictures we will manifest. St. Paul, recognizing the great law of mind production, admonishes us to think on those things that are "true, honest, pure, lovely, and of good report." It is our duty to see ourselves as healthy, without regard to appearances, and to acknowledge only perfection. We must hold steadfastly to the idea of perfection, always the *ideal* perfection, "make all things according to the pattern shown thee on the mount."

To demonstrate perfection the imaging faculty must be established in Truth, established in the knowledge of the perfection of the Christ-man within each one of us. When we can realize the Christ in every person, we shall see that perfection only. To have the images held in mind perfect and abiding, one must understand the realm of Divine Ideas and draw therefrom without regard to externals or the realm of appearances. It is said that the best healers are those who can see the patient as in the perfection of being. The effect of spiritual treatment on pictures of error, is to cause them to dissolve. By seeing the one to be helped in his perfection, and positively affirming this truth about him, error pictures are made to disappear.

We know that the body is renewed frequently, just how often is not fully known; but we do know that the physical cells of the body are continually changing, through a process of tearing down and of rebuilding, so that in one sense the physical body of a man is not this year the same as it was last year. Yet we note that scars and deformities often remain. This may be explained by remembering that the subconscious realm carries as potential pictures all that has been given to it, and unless removed by positive denial in the understanding of Truth, these pictures will continue to

express themselves in all changes through which the body may pass.

We see that the faculty of imagination has a large place in the formation of character. "As a man thinketh in his heart, so is he," assumes a fuller meaning when we read it in the understanding that whatever we picture in mind becomes manifest. Every thought through the faculty of imagination makes a form, and an aggregation of thoughts form bodies, which take on the character of the thoughts, so that the command, "Be ye perfect as your Father in heaven is perfect," does not appear so strained. "He who hath seen me hath seen the Father."

To us is given the power to express all that God is, inasmuch as we have the power to choose our thinking. When man comes to the full apprehension of the wonderful effects of mind action, it is more easy to claim by faith what we want and what we would be. We may then feel justified in beholding ourselves as the image and likeness of God. The old theological idea of irreverence is done away with, and the statement, "Ye shall know the Truth and the Truth shall make you free," takes on a new and wonderful meaning. We rejoice that by the knowledge of how rightly to use the faculty of the imagination, we may form a perfect character as well as a perfect body.

We often hear the imagination spoken of by those not in the understanding of the Truth, as though it should be belittled. "Thou wilt keep him in perfect peace whose imagination is stayed on thee." When we take the full meaning of this statement we realize how great a factor the imaging faculty is in our lives. It is connected with all the other faculties, for by thought or the imaging forth we control all the organs of the body. When we understand the *I Am* power and learn to declare mastery and dominion, we will not make the pictures of error that cause fear and anxiety.

Floating pictures of evil in the mind, and all the horrible things that the untrained imagination may conjure up, pass away when we know that they have no foundation in Truth. Everything that we know to be not of righteousness

we have the power to put away when we train ourselves to become master of our every thought. "The foundation of everything is mind, and manifestation is effect." Holding this thought, we guard against floating negative thoughts.

It is not wise to give ourselves to day-dreams. Thought pictures not established in Truth have no real power; they may come from the ever active subconscious mind, and may be but the reflections of external impressions from ourselves, or from the minds of others. A vague, visionary, passive state of mind opens the way for the fugitive thoughts of others (for we know that mental telegraphy is an established fact). Then let us ask whence came this vagrant idea, and do we want it to manifest as substance?

There is really no power outside of man to work him harm unless he allows it. "All power is given to him who understands and masters ideas." One may allow the imagination to sway his mind, conjuring up frightful images even to the unbalancing of the normal attitude of thought processes, until what is called insanity may result. Jesus treated these things as nothing; he utterly denied them, cast them out, for they "savored not of the Truth."

When the conscious mind is quiet, as during sleep, the subconscious, which is always active, may project the unpleasant ideas which have been impressed upon it. This is the cause of bad dreams. Dreams should not usually be interpreted literally. Generally they are symbolical of ideas working in the subconscious. By asking the Spirit to reveal the meaning we may be able to interpret them and gain instruction from them. Dreams and visions, we learn in the Scriptures, were given of old for guidance. Many illustrations are given, as of Solomon, Job, Joseph, Daniel.

All mental states which encourage fear are harmful, and in our treatment and care of the young, we should be careful to inculcate a courageous state of mind. The wandering fancy may call up false images which may be so frightful that the effects may appear in later life. Much mental and physical harm has been done to children by telling them of "bug-a-boos." Fear, anxiety and mental dis-

turbance of every kind are to be attributed to the fact that undesirable thought pictures have been allowed. When we know this we do not let the imagination run riot, but direct it to create things in mind which are desirable. If we can keep our thinking to the realm of Divine ideals we gain the mastery.

The power of the imagination to form and to transform the body is such a wonderful force that one can scarcely realize its magnitude. "Be ye transformed by the renewing of your mind." Here is the great law. When it is understood and acted upon, all good may become ours. By refusing to see all that is undesirable, and by steadfastly beholding the good only, looking only at perfection, we are transformed from glory to glory into the manifestation of perfection.

GEMS FROM EMERSON

All that Shakespeare says of the king, yonder slip of a boy that reads in the corner, feels to be true of himself.

The world exists for the education of each man.

Nature is a mutable cloud which is always and never the same.

The whole of heraldy and chivalry is in courtesy. A man of fine manners will pronounce your name with all the ornaments that titles of nobility could ever add.

Men and women are only half human. Every animal of the barnyard, the field and the forest, of the earth and the waters under the earth has contrived to get a footing and to leave the print of its features and form in some one or other of these upright, heaven facing speakers.

Every man is divinity in disguise, a god playing the fool.

We but half express ourselves.

For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation.—I Tim. 4:8-9.

SUNDAY LESSONS

It has been demonstrated by all systems of instruction that, in order to make a lesson of permanent value to the student, he must not only *think* about it, but must also *express* his thought in audible or written words. Adopting such a system of instruction transforms all religious meetings into schools of recitation, and demonstration of principle. This is our aim in printing the Lessons, with their accompanying questions. Every member of every congregation where the Lesson is used, should study them in advance and write out his answers before going to the meeting. A leader should be appointed, who is a trained metaphysician and capable of explaining questions that have not been clearly answered by students.

The Unity Correspondence School is prepared to give courses of lessons to prospective teachers, that will fit them for the work. All those who have already graduated from this School are invited to write to us for instructions as to the best manner of starting and conducting meetings. The system here proposed has been tested among the people at this Center and found to be very satisfactory. Remember, "It is not I, but the Father within me, he doeth the works."

SUNDAY, JANUARY 25

THE NEW BIRTH A REGENERATIVE WORK

Scripture Text—John 3:1-15

1. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born anew.

8. The wind bloweth where it will, and thou hearest the voice

thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?

11. Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness.

12. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?

13. And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15. That whosoever believeth may in him have eternal life.

SILENT PRAYER: *I rejoice that I am born again through Christ-understanding.*

All inheritance has a mental basis. We inherit some states of mind from our ancestors. An inherited religion is a *dark* state because there is no real understanding. This is the Nicodemus mentality. He was a Pharisee, and a ruler of the Jews. He represents that Pharisaical side of our mentality which observes the external forms of religion without understanding their real meaning. This we inherit from our ancestors as a religious tendency without knowing or caring for the reason. In the olden times it was considered unfilial and an evidence of disobedience for the children to join any other church than that to which their parents belonged. The Jews were especially rigid in the observance of this inherited religion, and they proudly referred to their fathers—Abraham, Isaac and Jacob, who were taught of God.

This ruling tendency of our surface religion is spiritual darkness; so it is represented as coming to Jesus, the spiritual *I Am*, by night. But he is seeking the light, and when we begin to ask the cause of the works of healing, which are being done on every hand by people who believe in the Truth, we are acknowledging that there is evidence of Divine power. But the mere healing of physical ills is not the prime object of the work of the Spirit, but regeneration—a new birth.

So Jesus does not give weight to the reference of Nicodemus to the miracles, but calls his attention to the one vital issue—"You must be born anew." This kingdom of God, or mental harmony, from which all healing comes, must be apprehended and made a part of the consciousness in all its parts before man fulfills his destiny. Thus the outer signs of the inward power are not to be used or looked upon as of supreme importance. A healing industry has been built up in this latter day, and healers are classed with doctors, and the trueness of the science estimated by the healing of fleshly diseases. But this is not the true standard. Physical health is the ultimate of right spiritual relation, but it is possible to patch up the body through mental suggestions, in manner as temporary as drug curing. This is not being born anew of "water and of the Spirit."

The two important factors in the new birth process are putting away the old and receiving the new. Water is the natural and familiar symbol of cleansing from moral impurity, sin and all its material filth. The Spirit is the principle of the new life of harmony, the power from on high that puts in divine order both mind and body.

But the Pharisees refused to be baptized by John. They did not consider that they needed the repentance which he demanded. They thought they were good enough to take the high places in the kingdom of God, because of their popularly accepted religious supremacy. Many people refuse to deny their shortcomings—they hold that they are now perfect in Divine Mind, and it is superfluous to deny that which has no existence. But they are still subject to the appetites and passions of mortality, and will continue to be until they are "born again."

Man, "the Son of man," referred to by Jesus, came out of heaven, the spiritual realm within; and he can easily return into that high estate, in fact, he is "in heaven." This Son of man is a great mystery to logically considered standards. He is in sense consciousness, and must be lifted up as Moses lifted up the serpent in the wilderness, yet he is "in heaven." These paradoxical statements can only be recon-

ciled by a proposition like this: Man is like a magnet; his positive pole is in heaven and his negative pole in sense. The negative pole must be lifted up into a closer unity with the positive pole; then through this harmony an eternal life energy will be established. As man now functions, there is a separation between the positive and negative poles, which results in a dissolution of the body whenever the vibration reaches a certain intensity. Emerson, beholding this broken constitution of man, said, "Behold a God in ruins!"

QUESTIONS

1. What is the basis of inheritance?
2. What part does healing play in regeneration?
3. Give the two necessary steps in the New Birth.
4. What is the positive pole of man's being called in Scripture?

SUNDAY, FEBRUARY 1

REDEEMING A SMALL THOUGHT

Scripture Text—Luke 19:1-10

1. And he entered and was passing through Jericho.
2. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.
3. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.
4. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way.
5. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for today I must abide at thy house.
6. And he made haste and came down, and received him joyfully.
7. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.
8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.
9. And Jesus said unto him, Today is salvation come to this house, forasmuch as he also is a son of Abraham.
10. For the Son of man came to seek and to save that which was lost.

SILENT PRAYER: *The justice and righteousness of the Divine Law is now active in all my affairs, and I am at peace.*

The *I Am* illuminated is a great leveler of thought. The low thoughts are raised up and the high thoughts are pulled down. Zacchæus means *pure*.

Thoughts often arrange themselves in the consciousness according to wrong standards. Small thoughts try to elevate themselves upon false foundations. Zacchæus was "little of stature," and the "sycamore" tree here referred to is the fig-mulberry, which produces imitation figs of no value. Such standards are usually fixed by the world, and are reflected into the consciousness of the race from one generation to another. This incident occurred in Jericho, which is "moon city," or the realm of reflected thought.

Zacchæus represents conservation degenerated to avarice. But the methods of avarice are known to all as unjust and it is under universal condemnation. Zacchæus was a "publican and a sinner," and when Jesus went to lodge with him, "they all murmured."

But the *I Am* must deal fearlessly with all its thoughts and bring them to repentance. "He said to Zacchæus, Make haste, and come down; for today I must abide at thy house."

Here again the recognition of good as the central substance of every thought proves itself. The center around which avarice accumulates is *justice*. It starts out with the just thought to get only its own, but in the reflected world's hurry to get rich it loses sight of justice and adopts methods which bring it under condemnation. When its attention is called to its inner substance of goodness and truth, it springs to its own and cries, "The half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold."

The *I Am* puts its seal of approval upon this just resolve with the words of assurance, "This day is salvation come to this house."

QUESTIONS

1. What is the meaning of Zacchæus?
2. If he is *pure* why is he under condemnation?
3. How does Jesus quicken justice?

SUNDAY, FEBRUARY 8
A CASE OF ABSENT HEALING
Scripture Text—John 4:43-54

43. And after the two days he went forth from thence into Galilee.

44. For Jesus himself testified, that a prophet hath no honor in his own country.

45. So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

46. He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death.

48. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way.

51. And as he was now going down, his servants met him, saying, that his son lived.

52. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

SILENT PRAYER: *I do believe in the power of the Word of God as spoken by Jesus and given to all men.*

We are gravely told by an orthodox Bible commentator that this healing of the nobleman's son, twenty-five miles away, was a miracle, "a sign and proof that Jesus came from God, and they endorsed his message." Another commentator, Prof. Green, counted very wise in Bible interpretation, says: "Miracles have been wrought only to authenticate the bearers of supernatural revelation, so when a revelation is really being given, the dull minds of men should be

compelled to discern, and attend to it by works so evidently due to divine power as to demonstrate that the speaker must bring a message directly from God." All this in the face of Jesus' words, "Ye shall do these things and greater."

The fact is that the healing of the nobleman's son is being duplicated every day of the year by modern followers of Jesus' methods. All phases of healing done by Jesus, and counted "miraculous" by those who do not follow him, is so common nowadays that it is not considered worthy of more than passing comment. On every hand are practitioners of Jesus Christ's healing system, and they have millions of absent patients whom they never see, yet heal as effectually as Jesus healed this nobleman's son. The writer of this has similar cases a plenty every day, and bushels of unsolicited testimonials of the efficacy of the so-called "miraculous" absent healing. The light of Truth is shining today as never before, and all who open their minds to it, and relax their bigotry and intolerance, are having demonstrated to them that the same faith that healed the nobleman's son will heal every man's son.

Faith on the part of the patient, or some one connected with him, is found to be an important factor in absent healing. This nobleman had faith, from what he had seen of Jesus' work, that he could heal his son, and when Jesus uttered the positive truth, "Go thy way: thy son liveth," he "believed the Word."

It must be admitted, there is a certain element of supernaturalism in this kind of healing, it is so marvelous and beyond the range of human explanation. How it is done the best of us do not know, but when we reach a certain place in the invisible force that moves the mind, a new and higher energy sweeps through it—the thought is ablaze, and even the spoken words seem alive. When this "Word," or Spiritualized Thought, is sent to a receptive mentality it is conducted from one to another like the sparks of the wireless telegraph—there is a universal thought-ether that carries the message.

When this "Word" goes from a spiritual center, which

Jesus and his disciples represent, it becomes a continuous life-giver to all who *believe* in the spiritual as the source of life. "My words are Spirit and they are life. Heaven and earth shall pass away, but my words shall never pass away."

QUESTIONS

1. Give a definition of a *miracle*.
 2. What is the law of absent healing?
 3. Who can do absent healing?
-

SUNDAY, FEBRUARY 15

CLEANSING THE SUBCONSCIOUS

Scripture Text—John 2:13-22

13. And the passover of the Jews was at hand, and Jesus went up to Jerusalem.

14. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15. And he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables;

16. And to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.

17. His disciples remembered that it was written, Zeal for thy house shall eat me up.

18. The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days?

21. But he spake of the temple of his body.

22. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

SILENT PRAYER: *My body is the temple of the living God, because I recognize his Spirit dwelling in it.*

It is the nature of thought to repeat itself, and at each repetition it will grow stronger or weaker as it is consciously recognized or ignored by the *I Am*. Thus we can cultivate a good movement of the mind, like breaking away from some bondage (Egypt) by giving it special affirmation

(feast) when it reoccurs. This was the feast of the Pass-over that Jesus went up to Jerusalem to attend. When we begin the discipline of our minds we make it a point to always "go up" in consciousness, because in spiritual upliftment we see things clearly and in their right relation.

When we throw the light of the Spirit into the subconscious courts of the body-temple we find queer and often startling conditions there. One would hardly expect to see butcher stalls and money-changers in a temple built for the worship of God, yet similar conditions exist in all of us below the line of conscious thought.

So our body temple must be cleansed—it is the house of God and should be put in order. The first step in this cleansing process is the recognition of its need, and the next the "scourge of small cords." This is the formulated word or statement of denial. When we deny in general terms we erase or cleanse the whole consciousness, like taking a bath; but secret sins may yet lurk in the inner parts and remain. The words that reach these are not great ones, like "I am one with Almightyness; my environment is God," but some *small*, definite statements, that cut into their sensuous, fleshly mentalities like whipcords.

It is necessary to deal with our minds in both the absolute and the relative to get perfect results. You may in the early morning affirm, "All the affairs of my life are under the Law of Justice, and my own comes to me in ways divine," and before noon search the papers for advertisements of bargain counters. You have not gone *into* the temple and tipped over the tables and scattered the coin.

Great activity in religious *forms* of worship eats up the truly spiritual. When we get very zealous in observing the *rites* of the church we are apt to forget the church itself, which is Christ.

That this lesson refers to the body is clearly stated in verse 21, "But he spake of the temple of his body." The "sign" that man has mastered his mind is his ability to preserve his body from destruction. So long as our bodies show "signs" of decay it is evident that we have not cast

out of the inner realms those thought-butchers that kill for sacrifice doves and sheep, oxen and goats. This refers to the destructive thoughts lying deep in the consciousness, at the very issues of life.

The "three days" are the three degrees or parts of man's consciousness: spirit, soul, body. When *I Am* has purified and mastered these three he is in that *dominion* proclaimed for him in the first chapter of Genesis, and the Scripture, or Word of God, is fulfilled in him, and his faculties (disciples) recognize and respond to it every time the "lifting up" word (resurrection) is proclaimed.

QUESTIONS

1. What is a thought-habit?
 2. What do the "money changers" represent?
 3. How does zeal for outer forms eat up spiritual realities?
-

THE FULLNESS OF JOY

"In thy *presence* is fulness of joy." This should give us the keynote of existence. We expect the joy as the result of what we call "success." We think we can be happy when our purpose is accomplished.

Let us reverse our methods, and expect our "success" as the result of the joyful mind in which we live.

Let us look for the fulfillment of our purpose because of the happiness in which we work. A joyful spirit radiates a clear atmosphere, in which we can see afar; an anxious mind befogs us.

There are no conditions of life where we need be joyless after we have learned life's meaning, and opened our eyes to the presence of the everlasting good in which we live.

Life then becomes a continual feast. Until then we are paupers, even though our poverty is hidden by what the world calls "wealth."

The "rich" have many sorrows. No poverty of any sort can spring from spiritual life. It is *fulness of joy*.—*Charles B. Newcomb, in "All's Right with the World."*

So much laughter, so much life enjoyed.—*Burns.*

MORNING AFFIRMATIONS

Hear, O Israel, The Lord our God is One.

**And thou shalt love the Lord thy God
with all thy heart, and with all thy soul, and
with all thy strength.**

Thou shalt love thy neighbor as thyself.

**Thou Only! Omniscience! Omnipotence!
Thy love fills my heart.**

Thy presence quickens my soul.

Thy intelligence illumines me.

Thy power strengthens me.

**I have faith in thee as the Source of all
that I am.**

**I have faith in thee as my strength in-
creasing.**

**I have faith in thee as my prosperity un-
failing.**

**I have faith in thee as my wisdom and un-
derstanding.**

**I have faith in thee as my steadfast cour-
age and confidence.**

**I have faith in thee as my health, my
peace, my love and my harmony.**

**I have faith in thee as my joy and happi-
ness.**

**I am a willing subject to thy perfect law,,
by which I am kept from thoughts of sin, sick-
ness, poverty and death.**

**My whole being is open to thee and all
thoughts of concealment removed.**

**Thy Spirit goes perpetually before me and
makes easy the way.**

**A joyful success attends all my efforts be-
cause of the trust I have in thee, my God, my
Father, my Ever-Present, and All-Sustaining
Power. Amen.**

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.

SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

January 20 to February 20, 1914

Held daily at 9 p. m.

*My justice cometh from the Lord, and I trust it
to regulate all my affairs.*

PROSPERITY THOUGHT

January 20 to February 20, 1914

Held daily at 12 m.

*In Thy Law of Success and Abundance I delight
to meditate, and whatever I do prospers.*

PROSPERITY THOUGHT

In Thy Law of Success and Abundance I delight to meditate, and whatever I do prospers.

This amounts to faith and works—faith in an Omnipresent Resource, and working intelligently with the Law of its supply.

The Law of Success is: I am created to succeed. The Law of Abundance is: Abundance is.

They are so simple in theory and practice and demonstration that the most simple-minded can understand them.

There should be a unity of interests between God and man. Cease the mad strife for things and become a co-creator with God.

Remember that God works for the man who waits upon him in the silence. It is in the silence that man lays hold of true riches, ideas of abundance, and by his thoughts and words expresses them, and brings them into manifestation. He who demonstrates abundance by this practice, works with the trinity of creation—mind, idea, expression—and brings his own to himself. There is no other way. Do not depend upon some metaphysician to get the Idea for you. Seek the kingdom yourself. It is quite true that "all that the Father hath is thine," but if you would enjoy it, you must lay hold of it through the Christ Mind in you.

Failure and poverty are the lot of those who attempt to work out a scheme of supply and support independent of the guiding Spirit within them. This explains the matter to its fullest extent. "Trust in the Lord [*I Am* in you] with thy whole heart, and lean not unto thine own understanding." This understanding includes all personal methods, might, power and worldly schemes, which the mortal in his ignorance appeals to and is disappointed. But we know that it is "not by might, nor by power, but by my Spirit" that success and prosperity come to bless us.

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

A Dream and Its Interpretation

I dreamed that a friend of mine died. In my dream I read in the morning paper how this friend had been asphyxiated by gas. The sense of loss seemed very great. I thought, how terrible! I left her last evening so well and happy and now she is dead. How can we get along without her in our work? How we will miss her; what a vacancy it will make! It seemed to me as though her place could never be filled. The dream appeared so real that I was very glad when I awoke and found it to be only a dream, and I rejoiced when I saw her at her accustomed place that morning, smiling and well.

This friend to me always gives the idea of positive application. She is very positive and applies herself diligently to whatever she undertakes, never giving up until she masters it, or makes the demonstration she has set her heart upon.—* * *

Dreams usually refer to some condition within the dreamer, the people and places in the dream symbolizing ideas or states of mind that are at work in his consciousness.

The conditions revealed by dreams are generally temporary; that is, they often show the state of mind you were in when you fell asleep, or that you had been carrying through the day.

In this case you had evidently allowed yourself to go to sleep when you were in a negative state. Gas is formed when there is not sufficient positive life force and energy (fire) to consume the waste, and this gas forming in mind and body, overcomes the *positive* conscious self, represented by your friend. She died; that is, you lost consciousness of the *positive*, affirmative quality of your mind, and you felt the loss.

Upon awakening, you should have profited by this lesson, which was given for your instruction, and by strong, true words of prayer and affirmation, restored yourself to the positive consciousness of spiritual life and strength and energy. Then you would have reason to rejoice, as you

did when you awoke and found your friend alive and well.

Reading of your friend's death in the morning paper indicates that you were not conscious of your loss of your vital force until it reached a more external expression; that is, until you felt the effects in your body. Then you became conscious of the lack.

* * * *

Regeneration the Only Hope of Redemption

In the matter of generation, it seems to me you are not following the commands of the Almighty. Think for a moment of the condition of the world if the present state of things prevails, and the matter of generation be left mainly to the vicious, the illiterate, and the "off-scourings of the world," where shall we soon be as a nation? On the other hand, if the best men, physically and spiritually, those who have overcome appetites and passions, those who have the Christ Spirit, and live the Christ life, take up the work of peopling the earth, not with so many, but with choice specimens of humanity, how soon might the "new heaven and the new earth" be brought down to man!—* * *

Jesus Christ came to reveal the will of God to man, and he told us to follow him. If we follow him it will be in the regeneration or regenerate life. See Matt. 19:28. A child may be ever so well born (according to man's ideal), yet he must be born again before he can see the kingdom of God. See John 3:3 and 1:13.

Until those whom you mention as "vicious, illiterate, and the offscourings of the world" are lifted up into better understanding and a higher life, they will continue to bring forth. Therefore, they will be here to contend with and to educate just the same. If the time of those who could help them is also taken up with the bearing and rearing of children, then who will help the others?

Men have lived in generation and tried through the methods you suggest, for many ages, to uplift the race, but have failed.

There is only one way to be saved, and that is to put into practice the teachings of Jesus Christ. And Jesus lived and taught regeneration. The whole creation depends upon the lifting up of man, Spirit, soul and body, into the Christ consciousness for its redemption. See Romans 8:19-23.

No one can live in generation and regeneration at the same time. One must be given up for the other. Those who "have overcome appetites and passions" could not bring forth children after the manner of men. The lusts of the flesh are kept alive in the consciousness in all those who give themselves up to generation, and "the wages of sin is death."

As we live the Truth and become free we will be used more and more by the Father to lift up and redeem the race. "Verily, verily, I say unto thee, if a man keep my [Jesus Christ's] saying, he shall never see death."—John 8:51.

* * * *

Giving Freedom to All

Wisdom and Love go hand in hand, and to exercise the one without the other often causes the manifestation of inharmony. Looking at the matter from a spiritual standpoint, you will see that it would be wise for you to allow your husband to exercise his freedom of will, and trust the Spirit of Truth to make all reconciliations. Companionship that is enforced is bondage, and could not bring you permanent happiness, while by affirming your oneness with Universal Love and Wisdom you will attract the love of all people.

* * * *

Trusting the Divine Law

The Jesus Christ-consciousness does always behold the life and the love and the joy and the bounty of the Father. For this reason, the loyal ministers of Truth do not concern themselves about temporal limitations. They understand as Jesus did, the providing Law that adds "all these things" when the right adjustment is made spiritually. There is no drawing power in preaching a gospel we have not vitalized through practical demonstration. "Believe ye receive and ye shall have," cannot inspire confidence in a student whose teacher gets a round price for a lesson on faith and trust.

"Practical Christianity" is the best and most universal name for the Truth we stand for, and what we need most concern ourselves about, is to make sure that we are one

with our doctrine, living it in all the details of life. This is what counts, and as surely as the magnet draws to itself the steel filings, so surely will the principles of Truth demonstrated, draw to a common center, all who are seeking a living Christianity.

* * * *

Inharmonies Are Overcome by Knowing Their Unreality

Demonstration of the spiritual law is made through faith in the Omnipresent Good. This, of course, implies the denial of everything not good. The Divine Goodness is the one and only reality. All else is but a seeming, or in other words, a temporary condition of inharmony and lack of adjustment resulting from a failure to comply with the Divine Law. All our treatments are based upon this truth. You will therefore see that if you want help, you should not write letters making such strenuous efforts to convince us of the reality and power of your mental and physical inharmonies, but should rather join with us in their denial.

BY OURSELVES

By ourselves is evil done,
By ourselves we pain endure,
By ourselves we cease from wrong,
By ourselves become we pure.

No one saves us but ourselves,
No one can and no one may.
We ourselves must tread the path,
Buddah's only shown the way.

—*Dhammapada.*

Cast from thee all other things and hold fast to a few precepts such as this: Forget not that every man's real life is but the present moment—an indivisible point of time—and that all the rest of his life hath either passed away or is uncertain.—*Marcus Aurelius.*

Good must seem good, as well as be.—*Leigh Hunt.*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

When man awakes to the Truth that he is the offspring of God—made in his image and likeness; and that he has the perfect Mind of Christ in which is all power, this Truth finds expression in his body and affairs. One who has found the Christ within—the true Source of all Good—no longer looks without for something to cleanse him of the appearances of disease or inharmony, but directs his attention within to his own indwelling Lord, and through righteous prayer—strong words of Truth—renews and transforms his body-temple so that it manifests his spiritual perfection.

We wish to share with others the joy that wells up in our hearts when we get the many letters of the many friends who have proved the healing power of the Spirit. We print herewith a few extracts from some of these letters received by the Society of Silent Unity.

HEALTH

Boonville, Ind.—I must tell you of a demonstration on my teeth. The fillings came out of two of my front teeth, and for three days they hurt and I thought I must go and have them refilled, but when they quit hurting I forgot all about them until one day I noticed the teeth were sound and whole. Now two others are acting the same way. They were real dark, but now I see they are getting white like the rest of my teeth.—*E. H.*

Latrobe, Pa.—T. T., the young, beautiful Polish girl who was dying, is much improved. She was unconscious and had been for some time. Her right lung was entirely congested and left lung almost closed. I asked my husband if I could not send a telegram to Unity. I knew what would happen. He said "yes," though he had no faith. This morning when he went to see her she opened her eyes, sat up and asked for something to eat. He was amazed, and now believes.

Since starting this letter I have found that T. T. is entirely well. You may stop treatments.—*Mrs. A. C. M.*

Houston, Texas—I want to give thanks today for many blessings; to send love and thanks to all who have helped me. Last year I lay in a hospital bed, filled with pain and fear. Today I can walk blocks and blocks in a strange town, hunting a position and not be afraid. I am well and my heart is full of thanksgiving and love to you all.—*M. L. F.*

Falls City, Neb.—I have for you the good news that my dear friend has been cured of blindness and can see. We give God the glory and praise him, and also thank you all for your loving prayers of faith. God's blessings upon all Unity!—*M. G.*

Las Cruces, N. M.—A little over a year ago I wrote you first. I was then almost helpless, but through your help I came to myself, and have been improving ever since. I thank God every day for the blessed Unity that first showed me the light. Mine is like the prodigal's awakening and it is a long ways back to the Father's house. However, I know that God is my strength and lifts me step by step, and 'tis sweet to know he will not fail me. I am so happy, I just want to thank you over and over for your blessed work. I am inclosing an offering for your Unity building fund.—*N. P.*

Los Angeles, Cal.—My grandson was treated by you in September for a bruised testicle received from a fall. On the third day all pain and soreness in groin was gone and he was able to go down town on important business. It was a rapid cure and I give God praise through your noble work. I bless you always for your good work.—*Mrs. F. M. R.*

Manchester, Iowa—I have received the correspondence lessons and I shall enjoy them very much. I thank you ever so much for your helping me to understand during treatments, how to think while saying the words of Truth. I have good results step by step. I am working diligently with and for my wornout body. For the last two months it seemed all I could do to keep my head above water, but I stuck to it faithfully. My spine and head are all right, and I am feeling myself again. So I will say you may discontinue treatments. I want to say a word concerning my experience with the body which proves the teaching of Unity as correct without a doubt. After a very serious operation I could hardly think, there was such a lack of nerve force. It was feared I should lose my mind and I was in despair. Then I got hold of Unity and learned to think right. Thank God, he saved my life and my mind. My ideas have changed. I am still studying and will never let go.—*M. H.*

Henderson, Ky.—You treated my little boy about eighteen months ago for epilepsy and he was healed. After I had had four different physicians to treat him, your treatments cured him. He hasn't had any

spells nor shown any signs of any since your treatment of him.—*Mrs. B. M. C.*

Brooklyn, N. Y.—After writing you a few nights ago for help for my husband, and before the letter was near you, he had a perfect demonstration. He only lost one day from work and is perfectly well. I am also so much better than when I first wrote you.—*G. T.*

Littell, Wash.—I write you with a heart full of thankfulness for what you have done for me. My experience has been a sad one and I had given up all hope of ever being any better, when I heard of Unity through my daughter. She had gotten some of the literature through a friend. She said, "If mother is ever any better it will have to be by God's help," so she bought some books and tracts and came to Portland where we had gone to get near a doctor. As soon as she showed me the books I took a new lease on life again. So we wrote you for treatments for my heart which was so bad it seemed I could not live. Now I am getting well, thank God, and oh, the joy that has filled me to know that all the time God has been keeping me to see that I am his own child; one with that blessed Christ, and that he is right with me all the time. How I thank you for what you through our Father have done for me.—*Mrs. J. C. S.*

Muncie, Ind.—I asked treatments for my husband for rheumatism. The change came so rapidly I almost wonder, and yet I know the power of Truth and see it demonstrated. For this great change I am deeply grateful. May God bless you, is my prayer.—*Mrs. L. S.*

Tyler, Texas—I wrote you a few months ago for treatments for health for myself, my daughter's eyes and also for prosperity treatment. I also asked treatment for a dear friend who had undergone an operation, and everyone, doctor included, considered her case hopeless. At present I am well. So far as I can tell, my daughter's eyes are completely cured. My friend is going about working and is considered nearly well. She gives the Truth credit for the healing. As to the prosperity treatment, my husband still has the same position. When I wrote you I had no idea that he would hold it till now. I also asked you to treat him for whisky drinking. He hasn't drank any nor shown any desire to since you began. I have never known him to go this long without it before. Accept my love-offering, and if I can assist you in this great and grand work, call on me.—*Mrs. R. B.*

Gainesville, Texas—Your letter with help received. Many thanks. My little son is well. Your treatments put him on his feet at once. Inclosed please find an offering. I want it put into your fund, a noble work of helping humanity.—*Mrs. B. L. F.*

Brunswick, Ga.—I have just returned from the bedside of a miserably sick man. The doctors cannot do anything to help him, and have ceased all efforts in his behalf. In weak, faltering words he thanked me for coming to him, and when I offered to write to you, he

seemed most grateful. I told him of my own healing over two years ago, and also of the marvelous changes which have followed, bringing me into a new life of peace and happiness of which I had never dreamed before. I have learned that to try and follow the Master means all true desires gratified and perfect content. Now I ask your prayers for this child of God, who in his misery turns to him. And according to his will, all is well.—*Mrs. F. M. I.*

Walnut Creek, Cal.—The Truth has made the greatest change in our lives. We used to worry and get sick when troubles came; now we can meet them with a brave heart. I often wonder at the change in my husband, and I know that it has made me so much happier. So much good has come to us lately. We are thankful and praise God for it. My youngest daughter and only one at home wrote you some time since for help. She has been able to enter normal, and is doing so well and is so happy over it.—*Mrs. E. W.*

Alameda, Cal.—The treatments you gave me for indigestion have made me perfectly well again. I am now attending normal school, and am also doing very well in my work.—*E. W.*

Lamesa, Cal.—I want to thank you for the treatments you have given me for my left thigh. It is so much better. I wrote you a few days ago to treat my husband also, and the letter had not reached you before he changed for the better. Unity is just what I need, and I thank God for it.—*E. F. T.*

Vancouver, B. C.—You may discontinue the treatments you have been giving me for neuralgia. Praise the all loving Father, I am now perfectly well, and the matter of the mortgage has also been satisfactorily arranged.—*M. M.*

Burlington, Iowa—I wrote to you, asking treatment for my husband for his hearing. I am thankful to say he is much better, and you may discontinue treatments. You may also discontinue the prosperity treatment, as we have been helped in prosperity also.—*M. B.*

Philadelphia, Pa.—Several weeks ago I wrote to you, asking treatments for my brother who had a carbuncle on the back of his head. Although he was in a very serious condition, I am glad to report that he is now on the road to recovery. The carbuncle is healing nicely, and he suffers very little pain from it. The prayers have proved effective. Thank you for all you have done.—*C. M. B.*

San Diego, Cal.—Three months ago I wrote asking for help for my little boy. He has not been nervous since your treatments began, and his bowels are now in good condition. We are very grateful.—*Mrs. L. E.*

Buffalo, N. Y.—How grateful I am to you for all you have done for me the past month. I am so happy today, and it is truly a day of thanksgiving for me. I hope the three people I have sent UNITY to for one year will find the comfort that I have had and still have in it. I

am perfectly well, except my eyes, and they are much better. God bless you all!—*F. D.*

Minonk, Ill.—I am thankful because I am well and happy. God bless you in all your work.—*L. W.*

Bradford, Pa.—My daughter is well. She had jaundice and was very ill when I wrote you for help; could not keep anything on her stomach, and she had a high fever. About the time the letter reached you the vomiting ceased and she got better right along. As soon as I had sent the letter all fear on my own part left and a change seemed to take place all around. I had such a feeling of peace and security. I am sure you are doing the work of the Lord. You have been good to me and I do thank you so much. I know God is blessing you.—*Mrs. R. B. W.*

Auburn, Kan.—I began to improve as soon as I sent you my request for treatments. I was very bad at the time with congested liver and kidney trouble. But thanks be to God for what he has done for me, and may God bless you for the good you are doing.—*D. W.*

Boston, Mass.—I am glad to write you that the L. children are very much improved. Their bad colds went in two days after we took the case to the Spirit, and both were able to sleep with their mouths closed, a thing they had never done before. I thank our heavenly Father every day for my many blessings.—*A. C. N.*

Mishauaka, Ind.—I am so delighted with my improvement, I must write you again. I am feeling better than I have for two years or more. My back is better and my nerves are quite steady now. My mother also is better; we began to see a change in her last week.—*Mrs. J. G.*

Springfield, Ill.—I wrote a week ago, asking help for my eyes, and tonight they are well, perfectly healed. May God bless you each and every one is my prayer.—*M. M.*

Yucaipa, Cal.—I can no longer delay writing you of the great joy we feel through the help obtained from you. The lady, Mrs. S., is getting well and believes she is going to get well. Before writing you for treatments she and her relatives had given her up. My son has given up drink entirely.—*Mrs. C. J.*

Millersburg, Ind.—C. P. is doing fine, and is able to be up part of the time. I thank you most heartily, and send you an offering. The doctors thought he could not live. Blessings and peace be unto you all.—*Mrs. F. S.*

Longmont, Colo.—I am glad to report at this date that I have been entirely healed of neuritis in my leg.—*P. C. H.*

Coldwater, Mich.—I am most grateful to acknowledge good progress. I know that I can recognize the Christ within much better than I could before writing you. A very sore spot in the stomach of which I did not tell you, disappeared immediately, and I am rejoicing over it, as it caused me much uneasiness. The bowels are becoming more

regular, and the heart is better. I thank you that through the Father you have helped me.—*Mrs. F. H.*

Hayward, Cal.—I have just heard from G. S. A letter from his mother says he is better, so much so that he is up out of bed, and has begun to walk about, after being so low that he was entirely helpless, and had a professional nurse with him day and night. I understand he sent his nurse away three or four days after you began to treat him. Great is the power of the Spirit, and we thank you all very much for your prayers.—*G. L.*

Oklahoma City, Okla.—I have received your letter and your treatment has helped me wonderfully. I am sending a love-offering, with a thankful heart, for the understanding that the Spirit of God is with us forever.—*C. A. S.*

Washington, D. C.—The Lord has surely heard our prayers and is answering them for us. For the past three days the pains have been less and less, and I have used my hands more than in three years. I am so happy for my bodily help, but much more for my spiritual understanding. I just feel as if I would tell it to everyone, what God has done for me. I try to sit with you twice each day, and am understanding the teachings of our dear Lord. It is such a pleasure to me.—*Mrs. W. C. M.*

Gray Summit, Mo.—I am feeling much stronger every day, and I am so thankful for all you have been doing for me. I am reading Unity papers and books and I think this teaching the most helpful I have ever had. No doctors has ever done for me what you have, and I am telling people every day about the good you have helped me to realize. Doctors have claimed that there was no help for me, but I see there is. I have never been so fleshy in my life as I am right now. I saw Mrs. R., who was so sick last winter, last week, and she said there wasn't a finer thing than the Unity Truth teaching. God bless you for all your kindness to me and mine.—*Mrs. A. S.*

Germanstown, Pa.—I am happy to tell you that through the power of God and your prayers I am much better and will not have to submit to an operation. How thankful I am and grateful to you, for in my fear, I could do very little. I am truly grateful, and ask God to bless you for all you do for people in sickness and suffering.—*S. J. P.*

Spokane, Wash.—The next morning after I sent the telegram I was able to go to church, and on Tuesday my face was normal, not even red. I was also out of a position and so discouraged. Now I have been working nearly two weeks, and have a better place all around than I ever had before. I am so thankful. Then your letter came and out of it fell the paper with the words, "I have touched the hem of His garment and I am made whole." For a few moments all the world around me seemed hushed, and I was away off somewhere where there was a great crowd of people, and in the distance was Jesus the

Christ, but as he came nearer, at the same time he disappeared, and I saw myself kneeling and all these people came and kissed me on the cheek. Here was holiness and happiness everywhere and suddenly I knew this, that I had been holding a personality, an image, and that the real Christ was in all these people, serving them and loving them. When I realized this I opened my eyes and the picture faded, but I know the lesson and it was a beautiful one. So, too, your loving service to mankind brought the Truth to me and one of my greatest blessings is in knowing you. I send you the richest blessings from my heart's storehouse—love.—*A. A.*

Kansas City, Kan.—The prosperity treatment has helped me wonderfully. Since I began to realize the Truth my health has been better. Last winter I had a large knot, larger than a hen's egg, on my left side in my groin. I was almost past walking, it hurt so badly. I wrote to the Silent Unity for treatment and in a few weeks it left entirely and I haven't been bothered since. The first time I wrote for treatment was in the winter of 1911 when the spinal meningitis was so bad. I had been feeling bad all that week. I was working one day when I began to feel the symptoms of meningitis. I wrote to the Silent Unity that morning, and the next night I felt better and then I held the thought, "Christ is my life. Christ is my strength. Christ is Perfect." I firmly believe if it had not been for the words of Truth and for the Silent Unity I would have been a victim of that terrible disease. I wouldn't do without the *UNITY* and *Weekly Unity*. I know I am stronger in every way, and I know if it hadn't been for a change in mind I would have gone mad long ago, because I would worry so much even over little things. I am learning to do away with worry, and I will do all I can to help others to believe the Truth.—*Mrs. D. T. R.*

Philadelphia, Pa.—I have been blessed by your treatments. Can walk the past six weeks; didn't do so for three years before from a tubercular knee joint. Thank God for all blessings, and what you have done for me.—*B. P.*

Derwood, Md.—Mr. W. has taken a turn for the better, which seems too good to be true. He is better than he has been for nearly one year. The business is coming to us, and now that he feels better he is taking hold and feels he does not want to sell. I can hardly believe it, but God be praised, for I feel he is constantly helping us.—*H. W.*

Shawnee, Okla.—I hardly know how to begin to thank you for the treatment for my daughter. She is so much stronger than she has been for years. The little boy I asked you to treat is so much better than he has ever been. He has quit having fits and can walk alone just everywhere.—*Mrs. W. W. L.*

Baltimore, Md.—I am glad to report that my neck is almost well.

The visible sign of disease has entirely disappeared. Inclosed is a love-offering and best wishes for the furtherance of the good work which you are doing. My whole family is continually blessed by the Spirit through the teaching of Unity.—*Miss E. F. D.*

Los Angeles, Cal.—I am very much better in every way. I thank you for your treatments and wish you to discontinue them. With the help you have given me and the trust I have in the indwelling Lord, I will be entirely healed. Please accept the inclosed love-offering.—*Mrs. L. G.*

Boulder, Colo.—I wish to write and express my gratitude for what has been done for us. My husband's throat is all healed and he is able to get out and work, something he couldn't do all summer. You may discontinue the treatments now, as his throat is all well. I thank you for the month's prosperity treatment. I am receiving the *Weekly Unity* regularly and think it well worth the money.—*Mrs. A. V. L.*

Hayward, Cal.—I write to tell you the glad tidings that G. S. is healed. His mother writes me it is a wonderful cure. He had what we call quick consumption, was nearly dead and the doctor had given him up. His father died two years ago of the same disease. Surely the victorious, triumphant faith has proved its manifestations in this case, praise God!—*G. L.*

St. Frances, Kan.—You may discontinue treatments for my daughter and son-in-law, as everything is working God's way—all working together for good. Many thanks.—*Mrs. R. A. S.*

Chicago, Ill.—I write with a heart full of love and thanks. I obeyed instructions and immediately had results. I can hardly realize that this is the same home I wrote you about a month ago. I shall never look back, but keep my face turned to the Light of God. Love, joy and thanksgiving I send to you.—*Mrs. G. W.*

Mexico City, Mex.—I now send my warm thanks for your help. In the midst of much unrest and even some danger, I can say I have never spent a year of my life more free of the demon of fear and anxiety, all owing to my Truth thoughts and Unity books and magazines.—*M. E. B.*

Sacramento, Cal.—You may discontinue all treatments on my account, for "that which was hidden is now revealed by the Intelligence of Divine Mind." Word came to me yesterday evening that the missing money was located in another account. I am so very thankful to the Giver of All Good and to you and your band of helpers for your loving aid.—*Mrs. J. E. D.*

Wyoming, N. Y.—Your efforts have helped B. S., for whom I telegraphed last Saturday. She is making a wonderful recovery.—*S. M. M.*

Carrizozo, N. M.—Two days ago mamma wired you to treat me

for a hurt from a fall. I was hurt internally, and mamma thinks it is almost miraculous that I am up now. You may discontinue treatments. Thanking you for your kindness, I am ever a believer in Unity. Your friend, aged nine.—*W. L.*

Moline, Ill.—I asked you some weeks ago to treat me for abdominal pain. It has all gone and I thank you sincerely for your ministry. I thank you from my innermost heart for the great spiritual help you and UNITY have been to me. But most of all I am grateful for freedom from a form of bondage. May God bless each one of you! My whole being is filled with a rest and peace which cannot be described.—*G. P.*

Toledo, Ohio—I am getting better each day; am able to do some of my work, and the tumor has gone down wonderfully in the last month. You have surely helped me, and I give thanks each day unto the Lord for your goodness to me. I rejoice that I am so much happier, and the world again seems worth living in, and more beautiful each day to me.—*Mrs. J. O. M.*

Isleton, Cal.—I wrote you about a month ago for treatment for tumor. I am glad to say I am almost as well as I ever have been. Improvement was noticed as soon as I wrote you.—*Mrs. F. D.*

Bethesda, Tenn.—It is with a heart of thankfulness to the Father through you that I write of my relief from constipation after over a year's suffering from it. I have had some success in healing others since I have become interested in your work. I was able to cure my baby of a severe spell of sickness, while everyone was advising me to call in a physician at once, through faith in God's promises and by repeating, "The consciousness of the all-enfolding Love of God casts out every thought of fear." Thank you for all you have done for me.—*Mrs. H. D. C.*

Guilford, Me.—I had a complete victory over a scald on my arm this week. The blisters were quite large and in a very short time the fire was gone and the pain with it. My friends laughed at me because they did not know how such a bad scald could be healed without any medicine.—*M. A. H.*

Security, Texas—Last evening Mr. P. came in much disturbed, said our cow was sick and he did not know what to do. I said, Let us treat her. I immediately tried to realize the One Perfect Life which was the life expressed in the cow, and then let go in trust. The neighbors came to the barn and all were concerned about the cow. I did not ask how it was with her. I was alone and as calm as could be about her. In less than an hour she was all right. I gave thanks.—*L. M. P.*

Beloit, Wis.—It is with thanksgiving that I write to tell you that you may now discontinue treatments for me. The God of Life and Power has established me in health and harmony. The hay fever is

entirely gone and the cold and cough have all but disappeared. I shall conquer what remains by virtue of the power within. What a blessing you have been to me. After thirteen years of bondage to this disease, I am now *free*! The offering I am sending forthwith is only an inadequate expression of the joy and praise that wells up within my being. More shall follow as I prosper in the new health and vitality that is mine *now*. The peace and prosperity of the Spirit be yours in your blessed work.—*L. V. B.*

PROSPERITY

Boston, Mass.—I wrote you two weeks ago for treatment for prosperity in the house where we live. It was in such a bad condition that I could do no business. The landlord was always promising repairs, but it stopped there. The next day after writing you, the house was filled with men to repair, and today the last man has gone and every part of the house is perfect. All who see it say it is the nicest anywhere on the street.—*F. M. T.*

Ft. Smith, Ark.—Last month I asked your assistance in manifesting perfection in my new business. I am happy to report a much brighter prospect. I acknowledge and praise God for his goodness to me and am very grateful to you for your assistance.—*Mrs. E. B. P.*

Vancouver, B. C.—I am very glad to have had your treatments for success in the securing of a place for a farm and home. My wife and I have found an almost ideal spot of twenty acres, just exactly what we want, and at a price and on such terms as will suit us. We thank you sincerely for your help.—*E. A. B.*

Brookville, Ind.—I received the bank, and feel that the Truth it teaches has been the means of making prosperity come my way. I also want to tell you how much good the prayer has done me. Just as soon as the thought arises that I am tired, or I never get done with my work, I chase those thoughts away and commence to sing, "God is my help." It is really surprising how much more I can accomplish. One may imagine how much I have to do when I tell you that I have an aged husband, my aged mother, a brother in poor health and my son to care for. Live on a farm, look after and feed hogs, horses, cows, chickens and do milking, so you may believe that God is *my* help. A visitor heard me singing "God is my help" at five o'clock in the morning, and she said, "No wonder you stay young, and can work the way you do, for you surely put all your trust in God." God bless Unity and its members.—*Mrs. A. M. P.*

Richmond, Va.—God is good to me. I wrote you a week ago last Thursday that I was ill with pleurisy, and I was worried over financial affairs as well—my own lack of faith because my rooms were empty. In two days I was completely well, and on Sunday

applicants poured in for rooms. I rented out three for a week. I had been sick since the first of October. I thank you for your help.—*Mrs. J. B. C.*

Lawrence, Mass.—You are helping me to manifest Spirit in many ways. For instance, when I wrote you last month, I sent my last dollar, not knowing when or how the next would come. Within a week I was offered a position in a most unexpected way—the very position I desired. My other affairs I have placed in the care of Infinite Love and Wisdom in accordance with your instructions.—*G. L.*

Topeka, Kan.—I want to thank you for the prosperity bank and your silent treatment. At the time I wrote for the bank, things seemed blue. My husband works at carpenter work and it seemed as though work was scarce and he was inclined to look on the gloomy side. After you commenced silent treatment I sold a patented quilting frame we had about given up trying to sell; disposed of a couple of pieces of furniture that we did not need; I rented a room to two teachers during convention week that added a little more, and my husband has had almost more work than he could do. I am thanking the Father for an abundance of work every day. Thank you for your help in the demonstrations.—*Mrs. M. S.*

Cincinnati, Ohio—The affirmations you sent me two weeks ago have been to me in my distress such a help and such a comfort. The day that I received your letter containing these affirmations was a day never to be forgotten. Better things began to come that very day, and I have not known hunger once since then, nor have I had to ask anything of anybody.—*I. G. L.*

Pasadena, Cal.—Please accept my sincere thanks for the help I have received. Within ten days after writing you I was offered several positions, one of which I accepted and still hold. For several months previous to this I had been unable to hear of any permanent position. I am of course delighted with the demonstration. The *Weekly Unity* I find decidedly helpful.—*W. I. H.*

Cincinnati, Ohio—You have been giving me treatments for prosperity, and I am happy to say that I have made great improvements in my business through the Father's help, so I did not go under. Many of my debts are paid and our debtors are lenient.—*A. B.*

Bremerton, Wash.—I have been benefited in many ways since writing to you for aid. I did not expect to remain in this position over one month, and it is now nearly five months since I came here, and am still to remain indefinitely. My son, for whom I asked your help, has opened his mind to a realization of the truth. He has received a position and is much improved in health.—*Mrs. A. C. P.*

Cincinnati, Ohio—The prosperity bank has fulfilled its mission, and each week I put in a dime and blessed it. It seems as though God has doubly blessed me each time, and I know you are co-operating

with me. Please continue to do so, for I know the mighty power of the Spirit of prosperity and success are manifesting in my life and affairs. I find great comfort in commending all into his hands, for I know I am Spirit, perfect, whole and harmonious.—*Mrs. L. J.*

Springfield, Ohio—I am writing to tell you that you may discontinue treatments for prosperity. I praise God for all that has resulted from my appeal to you. I have been successful and am now.—*H. V. B.*

Kansas City, Mo.—I asked for help to get a position a month ago and the demonstration was made at once. I thank you most sincerely. I have felt the help you have given me all through the month, for without it I could not have overcome the trying occurrences here.—*Mrs. E. L. L.*

Sterling, Colo.—I wrote to you some time ago, asking for help as to prosperity and a change of environment. We traded the store and moved, and our environment is very much better. I then wrote to you for help as to nervousness and inability to sleep. I now sleep fine.—*Mrs. J. P. D.*

St. Louis, Mo.—You must know how wonderfully I have been getting along since I have received your message of Truth and instructions, as to going into quiet silent devotion. God has given me health, harmony, success and prosperity, and every day grows brighter.—*M. H.*

Washington, D. C.—Some time since I wrote you for prosperity treatments. The results, though slow in beginning, are now coming in a remarkable way.—*T. W. W.*

Portland, Ore.—A month ago today I started holding in mind the harmonizing statements you sent me. And I now realize the source of all substance and I am prospered.—*J. H. R.*

FREEDOM

Ardmore, Okla.—I want to thank you with a very grateful heart for the treatments given to my husband. They have been such a wonderful success. He has not touched liquor and has changed so much, and is different in all his ways. Again I thank you for your kind help in our affairs.—*Mrs. G. P. C.*

St. Joseph, Mo.—I am writing to tell you the joyful news that my husband has quit drinking. He has not been drunk for four months. Thanks to God, he does not want it.—*Mrs. W. F. W.*

Los Angeles, Cal.—I have had a number of satisfying demonstrations. A great fire threatened our home, when I repeated, "The consciousness of the all-enfolding love of God casts out every thought of fear." Like a miracle the wind changed, and blew from the other direction, otherwise our home might have been destroyed. Another time I wrote you of an offer my husband had, and I wanted him to

get. All came out fine. The morning he left he had neuralgia and I sent to you for treatments, and he was relieved by the next day. Our business is also picking up. My health is better and that of my family, and we feel happier. I like *Weekly Unity* so much, and feel that it helps me.—*Mrs. L. F.*

Sounding Creek, Alberta, Canada—My sister and I wish to tell you how we proved that the consciousness of the all-enfolding Love of God casts out every thought of fear. We were to be left by ourselves two days and one night. We thought nothing of it till the day before the departure of the rest of the family, when we heard that the country was greatly aroused over the killing of a man in the neighborhood by another man who had become insane. Women were afraid to stay alone even in the daytime. I confess I didn't like the prospect of staying alone on the prairie. Mother said we might spend the night with a neighbor, but we decided we would not. We read the ninety-first Psalm after we had seen the folks off, and through the day we kept the class thought in our minds. Again at night we read the ninety-first Psalm, and went to bed feeling as safe and secure and well as any one ought to feel with the protection of the all-enfolding Love of God about them. Next morning we opened the Bible to find a chapter that would voice our praise. Psalm 118 was brought to our notice. "Give thanks unto the Lord because his mercy endureth forever. The Lord is on my side, I will not fear; what can man do unto me." "It is better to trust in the Lord than to put confidence in man."—*Miss Z. I. F. and Mrs. F. E.*

A NEW YEAR WISH

WILLIAM RAMSWELL

A new year wish, dear friend, for thee,
 Now from my heart is thus expressed;
 E'en may your life from sorrow free,
 With joy and peace be greatly blessed.

Your friends be many, kind and true,
 Each one so dear that every heart
 A corner warm shall hold for you,
 Remaining near, or far apart.

With rich abundance, every need,
 In earthly things be your supply;
 So may God bless your word and deed,
 His loving care be ever nigh.

NOTES FROM THE FIELD

UNITY readers in Montpelier, Vermont, will be glad to learn that a Higher Thought Circle is established at the home of Mrs. Adelaide Estee, 139 State street. Meetings are held Monday evenings at eight o'clock, with Mrs. Estee, leader.

Mrs. Annie Rix Militz paused at Honolulu on her trip around the world and, beginning December 8th, devoted two weeks to lecturing and teaching the principles of Truth. She is to spend some time traveling in the Holy Land. During Mrs. Militz' absence from the Home of Truth in Los Angeles, California, Mr. William Walker Atkinson has taken her place in the Tuesday Noon Meetings in Blanchard Hall.

We quote from a letter received from Bellingham, Washington: "A club of seven ladies who make UNITY magazine and its teachings their study, would like to have anyone who is interested in Truth call upon or phone their Truth Center. Address Mrs. H. Ford, 2423 H street, Phone, 1674."

Mrs. Laura Bennett Gay, 164 West North avenue. apartment 2, Chicago, Illinois, still conducts a library and reading room. Treatments are given for health and success. Unity literature may be found here.

Our San Francisco friends are invited to attend the noon meetings conducted by Elsie Noonan Randall, on Tuesdays and Fridays from 12 to 1. This downtown Truth Center is at Room 617, Shreve Building, where Mrs. Randall may be found. Phone, Kearney 2929.

The New Thought Church, New York City, holds regular services every Sunday morning at 11 o'clock, in New Aeolian Hall, 32 West 43d street, Mr. F. W. Sears, speaker. The reading rooms connected with this church are at 110 West 34th street. Lessons are given daily at this number, suite 605, by Mr. Sears.

Mrs. Helen G. Leedy, of the Truth Center in Seattle, Washington, has been conducting meetings in Everett for five months, with splendid success. She has now established a reading and rest room in the Clark Building there, which is proving to be popular with the men who are becoming interested in the teaching of Truth.

The Mission Center of Truth in San Francisco is now under the leadership of Mrs. Agnes M. Lawson, with rooms in "The Omar," 1151 Post street. Phone, Franklin, 7823.

Put an extra \$1 in with your renewal and have Unity sent to two friends. Three subscriptions for \$2.



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When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of February, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; Whalan's News Agency, 233 S. Spring St.
Oakland, Cal.—Rock Ridge Truth Center, 5554 Lawton Ave.; California College of Divine Science, 727 W. 14th St.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 2d St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
San Jose, Cal.—Home of Truth, 144 North 5th St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N W.; Unity Truth Center, The Netherlands, 1860 Columbus Road.
Chicago, Ill.—Dr. W. B. Carroll, 120 S. State St.
Louisville, Ky.—Kaufman-Straus Co., 4th Ave.
Boston—The Metaphysical Club, 30 Huntington Ave.; Miss Lenore I Joslyn, 616 Blake Bldg., 59 Temple Place.
Portland, Me.—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Detroit, Mich.—Detroit Metaphysical Alliance, 318 Woodward Ave.
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
St. Louis, Mo.—H. H. Schroeder, 3537 Crittenden St.
Philadelphia, Pa.—Unity Center, rooms 525-6 Presser Bldg. Annex, 1713 Sansom St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.
Portland, Ore.—New Thought Library, 335½ Main St.; Katherine King, 308 Central Bldg.
Tacoma, Wash.—Clyde A. Bell, 3122 South 9th St.
Seattle, Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.
Perth, W. Australia—The Truth Center, Viking House, William St.
London, England—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Building, Ludgate Circus, London, E. C.
Edinburgh, Scotland—The Higher Thought Center, 49 Shandwick Place.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all of these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

THE "CHAIN PRAYER" AGAIN

Many times during the past years I have received a prayer with the request to send it on. Because of the threat included, I could not send it on, and because of the good in the prayer I did not wish to suppress it. I therefore omitted the threat and sent on the prayer to do its good work.

If I remember correctly, UNITY, some years ago made mention of this same prayer, but I do not recall the attitude taken, and possibly, as I have just received another of these prayers, and many persons are receiving them constantly, my action may help others to decide.

When opportunity offers shall we not perpetuate the good and eliminate the error?

The following form, to take the place of the one heretofore used, is suggested to those who may receive one of these prayers:

The New Form of Prayer

A prayer said to be ancient, with a threat attached, has been traveling around the world for centuries, it is claimed. Will not those who in future receive it, perpetuate the blessing without the curse? then they shall be blessed in blessing.

Will you not copy faithfully seven times the subjoined prayer, and send it to as many friends and thus help to encircle the earth with prayers which shall help to overcome evil and hasten the coming of the kingdom "on earth as it is in heaven"?

Pray—O Lord, *I ask thee to bless all mankind and to keep us*

from all evil, and may we be conscious of thy loving presence now and through all eternity.

The instructions are that this shall not be signed nor the chain broken. Will you not help start a new order?

The prayers which have come to me always state that the person failing to comply will meet with some misfortune. Is it not time to stop this trail of fear which many have no doubt experienced in feeling compelled to copy? How long shall the futile attempt be made to frighten humanity into heaven through fear of hell?

Seven, the number chosen, is that of spirituality, and this is what the world needs.

The old prayer reads: "O Lord, I implore." Why should we as God's children implore our heavenly Father as though he were some hard and unrelenting being? Shall we not rather ask him as sons and heirs to manifest right here "on earth as it is in heaven" all his riches and goodness which he has prepared for us, knowing through faith that all his great bounty is for us to lay hold of by believing in its spiritual reality and existence, in order that it may be manifest to our earthly perceptions?—* * *

[When we referred in UNITY to this "chain prayer," we stated that we promptly put any that come our way in the waste basket, with a denial of ignorance and foolishness.

Everyone who receives one of these prayers should deal with it as seems right to him. If you think there is any benefit to be gained by substituting one of your own and sending it on, by all means do so. But, if you do this, are you not helping to keep alive superstition?

A study of the subject of prayer from its spiritual standpoint, as Jesus taught it, shows that it is a loving communion, in the inner consciousness of man, between him and God. External prayers, prayers of form, prayers arising from superstition, these do not measure up to that spiritual communion which is the only true prayer.—EDITOR.]

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the February UNITY:

CLASS THOUGHT

February 20th, 1914, to March 20th, 1914

I rejoice because my name is written in the heaven of spiritual harmony and wholeness.

Birmingham, Ala.—I look forward each month to the coming of UNITY with its message of love to all.—Mrs. C. H. C.

UNITY CORRESPONDENCE SCHOOL

Grand Junction, Colo.—I have enjoyed the study of Lesson Nine very much and have learned much from it. Each step in Truth is so important. I can see what a wonderful universe man is—*E. D.*

Santa Monica, Cal.—Lesson One has been an answer to my prayer for understanding. Through the law of desire I had been getting some results in Truth, but I needed the help I am getting from these lessons. I appreciate your suggestions, and was much impressed with the manner in which my answers were graded.—*J. A. B.*

West Chester, Ia.—I continue to ask God's blessing on you and your work. My lessons, from which I get so much good, and the teaching of UNITY have been the greatest spiritual uplift that has ever come into my life.—*E. J. C.*

Pueblo, Colo.—These lessons are what I have needed and been looking for for a long time. I inclose an offering which will help to give them to some one else.—*Mrs. J. R. T.*

Mill Valley, Cal.—I have enjoyed the third lesson in the preparatory course very much. Things are put so plainly. I am trying to make it part of myself.—*Mrs. J. B.*

St. Petersburg, Fla.—I have enjoyed so much the study of the correspondence lessons. I cannot tell all the light that has come to me, and the corresponding harmony in all my environment. It is wonderful. Blessings on you and your work.—*Mrs. E. E. A.*

Belgravia, Johannesburg, So. Africa—I thoroughly enjoyed studying the second lesson of Part One of the course, and am certain that I have derived a great deal of benefit from it. A very strange thing I noticed was this: At the time you posted this second lesson to me, with the various leaflets on health, I seemed to get your thoughts weeks before and had gotten most of the little books from my sister and was busy studying them when those came from you. I thought this so wonderful.—*J. L. R.*

Riverside, Cal.—I wish to express my heartfelt thanks for this course of instruction, which, while done under the most adverse conditions, has been and will be such a benefit to myself and others. Having consecrated myself to the cause of Truth and mankind, I know the Spirit will lead me to my work, at the proper time.—*A. B.*

National City, Cal.—I have just finished writing answers to questions on Lesson One, which I inclose. It was very interesting and has helped me to realize more fully the conditions which must be met if one would pray the fervent, effectual prayer that avails.—*Mrs. E. L. K.*

Oshkosh, Wis.—These lessons have been a great benefit to me, and I am constantly affirming the Father's Abundant Supply and my share of it as his child. Many clouded ideas have been cleared up for me. I feel that this is what I have been thirsting for these

many years, and I am drinking deeply and eagerly of the Truth. I have known of UNITY only three or four months, but after a seeming life of sorrow and grief and loss, I am coming to gain a fuller view of life, and this makes it seem worth the living. You are doing a glorious work.—*E. G. H.*

S. Brisbane, Australia—Thank you for the lesson you sent me. I am busy organizing a concert and find that the Silence has given me great control over nerves. I can now play twenty pages from memory where before I could not get through three on account of terrible nervousness in public.—*N. C. N.*

Yarmouth, Maine—Life is so big with blessings and opportunities for service that my days run over. I am so happy trying to apply my new methods that I look forward with great interest to further study. The old weariness caused by doing from necessity is gone, and a new and wonderful feeling of rest has become mine instead. The daily round is now a blessed and holy life and I love it for its opportunities. I hope you will be a bit happier for knowing that your teachings are having such practical results.—*Mrs. R. C. R.*

Stevensville, Mont.—I am mailing my first answers today. I enjoyed the study and am anticipating increased pleasure as I continue. I thank you more and more as my understanding grows, for the help you have been, and are still to me. May the work spread until every soul is encompassed within the circle of the understanding of Truth.—*L. C. L.*

Upper Montclair, N. J.—I wish to thank you for the great privilege these good instructions have been to me. I am growing step by step; have proven many things and expect to prove more.—*R. M.*

Jackson, Mich.—It is with great pleasure that I am forwarding answers to Lesson One. I suppose it is an old but ever new story to you, but I wish to express my gratitude for the spiritual uplift resulting from study of the lesson. I feel I am on the plane of understanding, journeying from "believing I know" to "knowing I know."—*G. T. P.*

Meredith, N. H.—To say that I appreciate your kindly suggestions on Lesson Twelve does not half express my feelings. From my heart I thank you. The lesson has been of untold benefit to me, and a new life seems to fill my whole being.—*S. F. A.*

Atlanta, Ga.—The first lesson of Part One has helped me so much in every way and I have enjoyed every bit of it. I feel so uplifted and so happy in the Truth I have found in this lesson. It has helped all conditions and all in my household.—*Mrs. A. E.*

Kingston, N. Y.—I cannot tell you what the lesson on "Overcoming" means to me. I thought I had great faith, but I realize it cannot be just what I think it is or I would be able to overcome many things that have, as their foundation, fear. But God is good

and with my hand in his I claim the promise, "They that hunger and thirst after righteousness shall be filled." I am so thankful that I began these lessons. Some day I hope to be a true worker in the field. God bless you in your noble work.—S. M. W.

Los Angeles, Cal.—The lessons are good and profitable and my thoughts and spiritual conditions have been greatly improved, for which my sincere thanks are due you. My appreciation is not lacking, and what you have taught me is valued very highly. I have higher conceptions of life and larger faith in its possibilities than ever before, and not a few old ideas of dogmatic theology have been eradicated.—F. C.

FINANCIAL HARMONY

The mind moves money matters as it moves the body, by its thought. The hand that writes these words is moved by ideas touching little buttons called brain cells, which in their turn transmit energy to the muscles that set the fingers into action. But we should not overlook the fact that the original impulse comes from the mind.

If your mind is right, that is, full of right thoughts, you can set up activities in any direction you choose. The body is not the only avenue through which the mind finds expression. The organism is the transmitting dynamo and wires are strung everywhere to carry the thought currents. Science says that we are immersed in a sea of æther so sensitive that it transmits instantly to the uttermost part of the universe the slightest vibration imparted to it.

Then the inner air all about us touches our brains, and every thought not only sends a current to the organs and members of the body, but also sets into action the surrounding æther. This æther is more than substance; it is elemental energy as well, and whatever thought we put into it is instantly formed into a thing. If the thinker is mentally forceful, he imparts that force to the æther, and it executes his will. But whatever the character of the thought the æther takes it up and carries it out. In Scripture this Universal Aether is called the Garden of Eden, of which the body is a microscopic pattern. It has in it every good thing, the character of which man can determine by simply naming it. The "beasts of the field" mean the elemental animal forces. "Satan" is one of the creations of Eden. His other name is Selfhood. Beware how you let Selfhood get selfish. When you become selfish in using your privileges in Eden, you forget the Divine Law that rules there. Then you lose your power to do

things in harmony, and the result is, you are put out of the garden. The human race was put out of the garden for this very reason, and its gold is no longer theirs.

But the riches of the Garden of Eden, or Universal Aether, are open to all men. We can "name" what we want and it will appear. Aladdin's Wonderful Lamp is in the hand of every man. Universal Aether is its other name. Rub it with your mind, keep a steady faith in your wish, and the Genii of the air will bring it to you. You may attain a certain transitory result through a persistent belief in your "good luck." Or you may be born into a mental atmosphere where the rich thought is handed down from father to son for generation after generation. These, however, are all ephemeral—they pass away because of the selfishness and ignorance of their possessors.

Jesus said, "Ask whatsoever you will in my name, and it shall be done unto you." A man's "name" in a community means his standing in morals, ability and finances. That is exactly what Jesus meant when he said, "Ask in my name." His name stands for all these—and very much more. The point is that when we use this power of mind to get what is justly ours under the Divine Law, we shall do it in the character and manner that Jesus did. So when you send your thought into the Universal Substance of Being in quest of prosperity, do it in the name of Jesus Christ, and you will be saved from selfishness.

We must be careful of the ideas we cultivate, because they form themselves so quickly in the Universal Substance. This is especially true in thoughts pertaining to our temporal needs. Jesus understood this and taught freedom from all anxiety about what we should eat, or wear, or how we should be provided for. He assured us that the Father would attend to all this if we would seek his righteousness. An important part of that righteousness is right thought about finances. Instead of filling your mind with anxious thoughts about money, and making and setting to work that kind of elemental forces in your affairs, set into action confidence and faith in the Divine Resource.

People who have been anxious about money all their lives find it hard to start the new currents of prosperity thought, and they need daily training by applying the thought in conjunction with the handling of money. To meet the needs of these the Unity Prosperity Bank

was devised. We have thousands of letters from those who have used this method of restoring the prosperity thought, and the following few extracts are but a drop in the bucket compared with the great mass before us:

North Vernon, Ind.—Inclosed please find one dollar which I have saved in my bank for the *Weekly Unity*. I have surely been wonderfully helped by the prosperity thought, and I thank you from the bottom of my heart.—*E. G.*

San Francisco, Cal.—I am writing this morning to tell you how very thankful I am to you since I have taken the Prosperity Bank and Treatment. Our whole family seems to be helped so much. My husband says he has not worried as much this last month as he used to in three or four months. We have also been helped along in a financial way, and good seems to be coming from all sides. Inclosed you will find the check for the *Weekly Unity*. Thank you very much for my happiness and success and health.—*W. G. D.*

Denver, Colo.—I am inclosing one dollar saved in the prosperity bank for subscription to UNITY. I am glad to say the prosperity treatment has helped me so much. I have had my wages raised twice since the beginning of the prosperity treatment, and I believe absolutely in the goodness of God. He has done many wonderful things for me since my great desire is to obey God. My faith is stronger each day.—*M. S.*

Kansas City, Mo.—Inclosed please find \$2 which I have saved in the prosperity bank. I wish to say that you may discontinue my prosperity treatment, as I am getting along so nicely. I have paid off all of our indebtedness and everything seems to be going lovely. I thank you for all of it, for it was the help of you kind people that paid the debts again.—*A. K.*

Pittsburg, Pa.—The little prosperity bank is a gem, and I do thank you sincerely for not only increased prosperity, but (and which is more important) the increased faith to believe that prosperity is mine. Thanking you more than I can ever express in words, and wishing for each and all in Unity, abundant happiness, success and love, I am,—*E. N. M.*

Geneva, N. Y.—The prosperity bank and treatments for prosperity have proved a great success. The month of August was one of the most prosperous and harmonious I have ever known. I am inclosing a dollar for the bank and another dollar for which please send me *Wisdom* for a year.—*Mrs. R. W. H.*

Lander, Wyoming—Almost before I have given thought to the prosperity bank obligation, the ten weeks have run around. I have the pleasure of frankly and truthfully stating that the past ten weeks have been the most uniformly prosperous for me of any equal period

for many years, and in a way the most prosperous in my life. Theory gives intellectual pleasure, but realization gives confidence and makes us know.—O. E. E.

Gallup, N. M.—I cannot be thankful enough for the wonderful help UNITY has been to us. It is wonderful how things have changed in our affairs since we received the prosperity bank. My husband has a good position and so have the boys, while before your treatment everything seemed to be against us.—Mrs. J. E. E.

New Orleans, La.—It has been almost twice ten weeks since I began taking prosperity treatment. Believe me when I tell you that since I began that I have seen many dark days, yes, weeks, when I could not even have a dime to drop in the little bank. But I never lost faith or courage, but continued to follow your instructions until all of a sudden the darkness began to disappear and the light to shine, and prosperity came from a source and in a way that I had least expected. I want to thank you for your patience in waiting to hear from me and for the prayers in my behalf. The light has come and I am satisfied. Inclosed find one dollar, and although it has been a long time reaching you, I send it cheerfully.—J. W. R.

Winthrop, Mass.—Inclosed find contents of prosperity bank which, with the *Weekly Unity*, I have found very helpful indeed. Perhaps my increase of prosperity consists chiefly in my peace of mind, realizing more fully every day that God is Good, and everything is bound to come right in God's own time, and I must also say that in some small personal matters, I have been successful beyond my expectations.—E. H. H.

Reno, Nevada—Inclosed find the \$1 from my prosperity bank for the *Weekly Unity*. I do wish I could tell you what these prosperity treatments did for me, but it is a long story and I know your time is filled doing the good work. It is positively wonderful, and many, many times I say, "Father, I thank thee."—Mrs. A. W. E.

A NEW BOOKLET

A new booklet, by Edna L. Carter, called "The New Race and the New Earth," is now ready for delivery.

The book comprises seven chapters as follows:

1. The New Race.
2. Accounted Worthy.
3. The Redeemed Earth.
4. The Last Days.
5. The Israelites.
6. The Restoration of Israel.
7. Spiritual Israel.

The subject matter is of special interest to overcomers, particularly those who have not yet realized that their overcoming is to bless

the race as well as themselves. Nearly all people feel that great changes are imminent, and a word concerning our preparation is timely.

The binding is Beaux Art bristol. 106 pages, price 35 cents. Send all orders to Unity Tract Society, Kansas City, Mo.

New York, N. Y.—The little book, "The New Race and The New Earth," came to me today. I have already read the most of it and greatly enjoyed it, as it coincides perfectly with my own ideas. I shall loan it to every one I know who would be interested in it. It is the teaching that must and will come before the world at the present time, as more are ready for it than ever before. I have long felt a great desire to give it to the world, but a lack of confidence in my ability to present it acceptably has prevented me from doing so. I am so glad this advanced teaching is being given to the world. Truly "the last enemy to be destroyed is death," and the time is ripe for its emphatic proclamation.—*L. K.*

Columbus, Ohio—The book, "The New Race and The New Earth," is received. Had I known of it sooner I would have sent it broadcast at Christmas time, but it is not too late yet. I have thought a great deal upon this subject and this book certainly makes it very clear.—*L. R. M.*

Alamogordo, N. M.—I received the book, "The New Race and The New Earth," and it is fine. It is very clear and right to the point. I always enjoy Miss Carter's writings, for they are so simple and direct as if she said just what she meant and meant what she said.—*Mrs. A. S.*

ABOUT "UNITY" MAGAZINE

Indianapolis, Ind.—Two weeks ago I arrived here from Wales. I would just like to let you know how nicely I got through the Custom House. I had some copies of UNITY in my trunk. The officer said to me, "You know that, too, do you?" pointing to UNITY. So he let me through by saying I was all right. You can partly realize how thankful I was, because I had our little children to care for.—*Mrs. J. B. H.*

Memphis, Tenn.—UNITY satisfies me more than anything I've ever found.—*Mrs. J. E. L.*

San Antonio, Texas—Thank God, he has led me to Unity, and with the help of your understanding I know I will be healed. I am reading "Lessons in Truth," and I never enjoyed anything so much in my life. I am so eager for this Truth that I hate to put the little book down.—*Mrs. L. A.*

Texarkana, Texas—I was certainly glad to get UNITY, and I am delighted with its teachings. I am trying by the grace of God to follow them. My daughter is doing fine and can go around now.

When I asked for treatments she was very low. I am stronger than I have been in years, since I have been in connection with the Society.—*Mrs. L. F. B.*

Romeo, Mich.—I am renewing my subscription to your dear little magazine. It is over three years since I received my first sample copy. I cannot tell you the awful condition I was in at that time, but since the first month after reading it I have never used any drugs or had any occasion to do so. I am also a strict vegetarian, gaining in weight gradually. I want to thank you for the blessed help I have received from Unity and Unity friends and through the healing power of God. I will soon add something to the funds of enlarging your good work. It will be the widow's mite, but if every one who reads UNITY would give accordingly there would be an abundance. I am sure the dear Father will give you every blessing to enjoy.—*Mrs. M. B. P.*

El Paso, Texas—The UNITY teaching has done more for me than anything else I have ever studied or been taught, and I am deeply grateful. It has given me the right understanding of life and things that I have.—*Mrs. B. C. A.*

Sioux Falls, S. D.—I have been taking UNITY for more than twenty years, and cannot do without it. Hoping this will explain,—*Mrs. A. Q.*

"CHRISTIAN HEALING"

Colorado Springs, Colo.—Although it is not quite a month since I heard from you, I feel that I must write today to thank you for all the comfort, strength and encouragement I have received through you. I have nearly finished reading "Christian Healing," which has meant more to me than I can tell you.—*J. H. C.*

Modesto, Cal.—My heart is so full of gratitude to God, and to you my dear friends, for all you have done for me and mine. I seem not to find words to express it, but I do want you to know I am so thankful. We are all so much improved in health and everything is looking so much brighter for us. It seems like everything has taken on new life. I sent for "Christian Healing," by Charles Fillmore. God bless him! That book has brought more love and sunshine and gladness into my home than anything ever did before. I can understand now what Love means, and can read my Bible with a new understanding. My husband is entirely well and is so interested in the Truth; also my dear son. Every night I sit in the silence from one-half to one hour, and I can just feel Divine Love flowing in. Again I thank you for your help and for the little tracts.—*Mrs. W. I. I.*

Nashville, Tenn.—Have read Mr. Fillmore's "Christian Healing," and I do appreciate the perfection of its teaching.—*E. B.*

Lakeville, Mass.—Your magazines have indeed been helpful.

My children respond so quickly to the thoughts contained. My little seven-year-old, while saying her pillow verse one evening, said, "Mamma, I think if everybody read those books, they all would be good." I am pleased to enclose \$1 from my prosperity bank for *Weekly Unity*, also \$1.50, as per your offer, for *UNITY* and *Wisdom*.
—Mrs. W. E. H.

FAREWELL TO "FRETTED CARES"

"The little cares that fretted me,
I lost them yesterday
Among the fields, above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees;
My foolish fears—I let them pass,
I cast them all away."

—E. B. Browning,

Here in the South we almost never see clover nor new-mown hay, as mentioned in the last six lines; we have lived near Mobile Bay for eight years and have never seen anyone husk corn, so I am going to substitute the following lines:

Among the pine-scented grass,
Along the Mobile Bay;
Among the sands where health is born,
Where moss-laden live oaks nod,
Where ill thoughts die and good are born,
Out in the fields with God.

I only hope that *UNITY* will do as much good for the people to whom I caused it to be sent as it has done my husband and myself and family. *UNITY* has given us an insight into things spiritual that we could have gotten in no other way. When I sent for the prosperity bank, we were not in destitute circumstances, in fact, we never have been destitute. I cannot imagine such a state of affairs when we have the Lord on our side, but for the last two years so many people have come to owe us money that it made it impossible to pay our obligations promptly, and debts have always worried me. Besides my husband and myself, we have six children. Sickness in our family is almost unknown. We thank God for the great blessing of health. Now I am sending you \$2, and with it I send to be scattered where no one will be harmed the last of "The little cares that fretted me." May God bless *Unity* and its work and all those who are its workers is the wish of—Mrs. I. A. H.

THE SILENT SEVENTY

The past year has been one of activity in the ranks of the Silent Seventy. Members have been enrolled from nearly every country in the world and all are busily passing on the word of Truth. Judging from the enthusiastic reports which are received daily, the service done by the noble workers is proving not only a blessing to all who came in contact with them, but is also wonderfully advancing the members themselves in their spiritual growth.

Never are our own eyes opened as much as when we strive to open the eyes of another. Never is there such joy and peace as when we are seeking to bring joy and peace to others.

The following extracts from the members' reports will serve to show what the Silent Seventy is accomplishing:

North Staines, England—Since joining the Silent Seventy, my happiness has been so truly great in finding I am able to help dear friends in throwing off their burdens and troubles, and my Christmas has been made so very much happier by their letters of grateful love.—S 70-S 53

Delta, Colo.—I want to write and tell you that the blessed work is going on and how thankful I am I belong to you people and can help even just a little bit in this glorious work for our dear Father. I do enjoy it so much. I wish I could get out more. I went to see a lady a few days ago, whom I had not seen for some time and she said, "Well, what did you do or say the last time you were here? I was in such awful pain when you came, but the pain left me and has never come back," and I said, "Well, let us thank God, he doeth the works." Then I visited another lady and she said, "Oh, come and talk to me some more. I always feel so much better after you've been here, you help me so much." And so the blessed work goes on and on.—S 70-L 43.

Johannesburg, So. Africa—I cannot express in words the joy my Silent Seventy work brings to me and the gladness I feel when I think and know there are so many I can help and be good to. When I see the light of awakened understanding shine through the eyes of one of the dear people I have been talking and explaining things to, the reward seems far, far greater than I deserve, and I thank God at once that I am his instrument. My literature is spreading well over South Africa, and is not confined to Johannesburg. May God bless it and give light where it goes and increase the numbers of our workers.—S 70-01.

Los Angeles, Cal.—To watch the beautiful unfoldment of the adult mind to these Truths is as beautiful as to see the child mind in

its workings. On the car—everywhere—I find people eager to talk of the Truth, and my trouble now will be to have enough literature on hand to meet the need.—S 70-R 33.

Auckland, New Zealand.—This Truth is glad tidings—I do not know how I lived without it. Darkness was not in it, for the description of my mental state. It is no wonder I want others to know the Truth that sets free.—S 70-E 11.

St. Louis, Mo.—Since being a member of Silent Seventy, I can say I have realized a most wonderful acknowledgment of entering into that rest for the people of God (Hebrews 4:9). All praise to Christ Jesus!—S 70-Q 32.

Louisville, Ky.—It is so hard to get people to realize the Law of health. W. G. was paralyzed over a year; could not do anything. I took him to help. In six weeks he went to work, says his right arm is all right and has no pain. This is not work, it is pleasure to help the helpless to find God. I can never put in words my gratitude toward Unity for the sunshine they have thrown in my path.—S 70-G 56.

Sultan, Wash.—I have learned so much since joining the Silent Seventy, both in mind and body and all my affairs. I often feel that I want to tell every one, but I know God leads me to those who want it and keeps me from "casting my pearls before swine."—S 70-K 9.

New York City, N. Y.—You certainly made me feel very happy by taking me in as one of your Silent Seventy, for you must have felt, from the tone of my letter, that I would be a sincere and energetic worker for your cause. You were right, for even before I received your letter, I was telling the Truth to every one I met. I simply had to—it seemed such a revelation to me and I wanted every one to share in my joy. Even in the subway or on the street, where I saw the crowds, I wanted to shout to them the glad tidings. I felt like a missionary must feel, and I always wondered before at their zeal.—S 70-O 56

Membership to the Silent Seventy is open to any student of the Truth who wishes to pass on the glorious gospel to others. Tracts and samples are furnished free of charge to members, and there is no obligation in joining except that you promise to pass on the word of Truth whenever opportunity presents itself.

There are no membership dues, but free-will offerings support the work. The membership is now nearly seventeen hundred. Do you wish to join and add your efforts to the earnest band of Truth students who are bringing sunshine into the world? Address Secretary of the Silent Seventy, 915 Tracy Ave., Kansas City, Mo.

THE PATHWAY OF THE SOUL

HORATIO W. DRESSER

I.



SOMETIMES when we look upon childhood with its innocence and purity, we wish there were a way to preserve this heavenliness, or at least to recover its pristine character in later life. The way of the world seems so far removed from the paths of gladsome play that we almost question whether the reward be worth the contest. Do we really depart so far from the heavenliness of youth, or is the soul merely encrusted by layers of conventionality, leaving the simplicity and beauty of natural life where they may again be brought into activity? Apparently it is the destiny of the soul to descend into the dark places of the world, wrestle with the flesh and with self-will, in order to be instructed, tested, and brought to self-command. It seems reasonable to hold that although tempted at all vulnerable points, the essential character of the soul is not changed. A review of the stages through which the soul passes on its way to regeneration reveals strong evidence that this is the case. If we had profounder knowledge of these stages it would doubtless be possible to pass through them without losing hold of the Spirit within us.

The starting-point is found in the thought of the Indwelling Spirit continuously present with all men throughout all time and place, whatever the waywardness of the soul. We may think of the Spirit, thus present as an inmost activity in direct relation with the heart or center, pro-

ducing its results in and through us in much the same way that life in general attains its ends. Life, we know, maintains itself through change, movement towards an end, and through constant renewal of the organism in which it functions. In accordance with what we know about men's spiritual experience, we may say that the Spirit pursues an orderly, progressive, sustaining course in our lives. If we do not thus take our clue from life we are likely to think of the Spirit as static, or as one who always in the same manner "stands at the door and knocks," seldom eliciting response because of the preoccupations of men. Our experiences tell us rather that even though we are not conscious of growth, the Spirit comes in advancing forms of guidance and inner quickening. To speak of the Spirit as "coming," or as "flowing in," is of course to employ a figure of speech; but a figure of some sort is required to avoid the notion of mere quiescence in a changeless center. It is plain that we are guided whether we know it or not, and that we undergo development through successive stages without having chosen to do so. If wholly ignorant of the great fact that the soul is led by the Spirit along life's pathway, we are likely to oppose the very power that would bless us. Some know that they are guided, and we may well follow their lead when they declare that the Spirit pursues an orderly course with men.

The problem is to become acquainted with the law of the Spirit's progressive presence so that we may adapt attitude, thought and conduct to its guidance. At first this seems like an effort to master the comings and goings of the wind which "bloweth where it listeth." But, making allowances for the transcendent activity of the Spirit, we may at least gather evidences of the divine law by noting some of the phases through which the soul passes. We may mark these stages by means of the potentialities quickened within the soul. These are plainly not the potentialities of mere fate or attraction, as if the soul were destined to be good without conscious adoption of moral opportunities. Since these potentialities have meaning only through human free-

dom, we may in a degree read the history of God's presence in terms of the responses men make from stage to stage.

There are times, indeed, when every item of experience seems to be attracted to us by a precision equalling that of a railway time-table; for we find ourselves drawn into circumstances that meet our needs, our wants are provided for, and guidance is constantly at hand. Again, we have prescience of what is about to befall us, prophecies are fulfilled, and in many ways we appear to be realizing a plan whose details are adjusted in minutest degree. Moreover, those akin are apparently involved in the same plan, for we meet them when there is opportunity for service, and provision is made for the welfare and needs of those working together. The fact that these remarkable occurrences sometimes result in answer to prayer, or when we have sought divine guidance, does not conflict with the possibility of a plan in which provision for these necessities was made long before the request was uttered. Finally, there are occasions when we can hardly escape the conviction that we are not living our own lives at all, but that we are merely granted the power of apparently independent action.

So simple a principle would not, however, seem to explain all the facts. We are by no means like mere magnetized centers of attraction, or mere evolutions or pre-established harmonies. We are complex, we face alternatives. Even when these impressive experiences lead us to wonder whether we really act at all we find it impossible to escape responsibility. A succession of correspondences between need and supply may give place to a period when no clear guidance appears. Whatever there is in our nature that needs to be tested is brought to the surface, meeting conditions that enable us to rise to the spiritual occasion. We have in part produced what is thus raised to the surface, and we cannot escape from life's lessons. The supposed "fate" which we sometimes deplore is the wisdom which leads us steadily to the meaning of these works of our own hands. The events which sometimes coincide to the very hour are most likely to be connected with our inmost state. Behind

all is the Spirit ever carrying us forward as individuals, in groups, and in whole masses of people whose interior conditions and needs are akin.

Presupposing an initial spiritual quickening or conversion, let us pass by the earlier stages of the soul's progress and take up the thread of history at the point where the work of destruction begins. Not until a man passes out of the childlike period of acceptance of tradition is he at all aware that he has been laying the foundations for a series of bondages which must be broken down before he can enter into sure possession of the Spirit. Once a creature of instinct, spontaneous, emotional, free, man now becomes self-conscious, harassed by restraint, perplexed by doubt. Thus changed, man seems to reason that he may well make as much of the self as possible. Hence he gives way to pride, takes abundant credit to himself, asserts his freedom, and declares his independence. With some this means a life of self-centered emotionalism, with others a period of crystalized allegiance to forms and creeds adopted for personal reasons. Still others assert the self through the effort to manage and control. Thus in numberless ways man enters a stage which gives grave concern to those in ecclesiastical authority, but which, viewed in the light of man's development, is merely transitional.

A time comes forthwith when, tired of criticism and self-assertion, weary of relating every experience to the self, ever analyzing and comparing, one longs to return to the spontaneity of unquestioning faith. When the critical activity thus spends itself, and the desire for freedom is strong, one enters the period of destruction. Then one is brought to consciousness of the long series of bondages acquired through allegiance to authority, dependence on externals, compromises with the world, and subservience to conventionality. If the self-absorption has taken an aristocratic form, there is a reaction against exclusiveness, coldness and haughtiness; hence a desire to associate with people of all types, especially the so-called common people. If there has been narrowness of belief, rigidity, there must be a breaking up of restraints

and resistances. If God has been identified with the merely good, while the major part of men were condemned as if not children of the same Father, a fundamental change of attitude must come about. Hence, invidious distinctions of many sorts fall to earth. A corresponding change occurs even in the case of those who, apparently more humble, have concealed their motives, claiming to work solely for the interests of others. If we have become crystallized, it may be necessary to open wide the gates of life, that we may once more be natural, genuine. There is no virtue, however, in mere relaxation; and if we take delight in our escape from restraint we may be compelled to rear new bondages before the work of destruction begins in earnest. Extremes do indeed beget extremes, but the moral is that one should seek the main highway of life and travel thereon.

Nothing could be more painful than the work of destruction if we regard our past with regret, meditating on what we might have done had we known more than we did. He who regrets has not yet begun to be truly free, or to understand the law of development. The soul did thus and so because in that stage of consciousness. Mere self-condemnation accomplishes very little, since one must continue with the same self; and what is requisite is self-integration, wholeness. The way we trod was the way of the Spirit. Never were we separated from the Father's tender care. The work of destruction is in process because a new period of up-building is at hand. It is the ideal present that should claim our attention.

It is not easy to tell precisely how the iconoclastic work begins. We awaken to the consciousness that our point of view has changed; we become aware of a life that is reacting against our pride and conceit, undermining our self-righteousness, showing up our pettiness. Hence we are dismayed that we have so long been self-centered, amazed that we could be so fond of praise, while ever striving for effects, impulsive, assertive, emotional, or cold and distant. With this change of heart the desire to manage others gives place to the desire to serve them, to follow

them in respects in which their experience teaches a lesson. Theories break down right and left, bondages decay, idols fall, conflicts cease. New estimates of life put the whole question of evil in a new light; hence new sympathies arise, and a genuine sense of brotherhood. With the dissipation of the sense of proprietorship over husband, wife, children, or whomsoever one may have seemed to own, there comes a new consciousness of freedom and a higher idea of friendship. There also comes a sense of detachment, so that while one may still be fond of houses and places, there is entire willingness to break connections and go wherever one may most truly serve. This springs up in connection with a gradual transfer of interest from outer to inward things. This transfer involves the discovery that there have been compromises without number, not merely between ideal interests and things financial, the Spirit and the flesh; but between love for others and love of self, the love which is of the soul and that which is of the emotions or the body. The work of destruction assumes variations without limit according to the individual.

Or, we may call this the period of humiliation, for such it is for most of us. We are brought low; we cry out as did Job, wishing we had never been born; for we see ourselves as we are and do not like the prospect. This involves keen awareness of mistakes, with the realization that by a law which cannot be broken we are not only suffering for past deeds but have brought suffering upon others. This phase of the discovery is likely to be greatly prolonged for those who dislike responsibility, while those who frankly acknowledge their folly are more quickly relieved. Whatever the resources that remain to be discovered, however many influences may have produced the circumstances from which we suffer, it is imperative for us to face the situation as if we personally had wrought every result. On the other hand, it is wonderful what a burden rolls off when we frankly admit a fault and take even more than our share of blame.

(To be concluded in March UNITY.)

THOUGHTS—THEIR ORIGIN AND DIRECTION OF SUBSTANCE-ACTION

JOHN L. CHESNUTT

My Thoughts—Your Thoughts

"My thoughts are not your thoughts, neither are your ways my ways" (Isa. 55:2, 7-11*).



HERE is a clear statement that man, the *creature*, is thinking ideas independent of and even contrary to the ideas or thoughts that originate in the divine Understanding inherent in Being, the *Creator*. And as man, the creature, thinks *thoughts* other and different than those thought by his creator, man *acts* correspondingly different—his *ways* are different—for, as a man thinks (in his heart) so is he, and so *does* he.

We know that it is *not* a Wisdom-idea, originating in the divine Understanding of God, that prompts or directs the action of the hand that murders a brother in hate. We know that all sin-actions which are prompted or directed by lust-ideas, do not originate in divine Being, and that they are *contrary*—diametrically opposite—to its ideas and to the love-action induced by its ideas.

Effects

But a lust-idea will disintegrate and destroy an organism just as actually as a Wisdom-idea will construct or organize it: within certain *limits* lust-ideas or error-ideas are just as effective in disintegrating an organism, as Wisdom-ideas were in forming it. Fear, originated in an individual by his belief in a report of great danger, affects him disastrously, whether the report itself is true or untrue. Joy, originated in an individual by his belief in a report of great, good news, affects him agreeably, whether the report itself is true or untrue. The hand directed by hate can knock a man

*The Bible references given in this article are to assist in the further study of the subject.

down as actually as a hand directed by love can lift him up again.

It is evident that substance can be directed in action by ideas, independent of and even contrary to the ideas that originate in divine Understanding inherent in Being; but such action is *limited*, and is permitted to free-will creatures *temporarily*, for a specific purpose essential to the development or training of free-will creatures who are designed to become obedient, in *love* and *faith*, finally, to the Wisdom-ideas of their Creator.

But the Wisdom-ideas of divine Understanding are absolutely unlimited in their power to direct substance-action, when those ideas are operating upon substance through the medium of the Holy Spirit; hence the necessity for the individual to be "filled" with the Holy Spirit, in *mutual* unity with it, in order to think, speak and act in it and through it, as the Father and the Son do, and as the apostles and prophets have done. Subtle-ideas, error-ideas, or ideas other than Wisdom-ideas originating in or inspired from divine Understanding inhering in Being, cannot unify with and direct the action of the Holy Spirit, and thereby operate upon other, or neutral substance, to direct its action, because the Holy Spirit is absolutely *holy* to the Wisdom-ideas originating in and inspired from divine Understanding; but other substance is neutral, or *temporarily* subject in *degree*, under certain conditions, to the direction of its action by subtle- or sense-ideas, which include all ideas other than the Wisdom-ideas of divine Understanding.

Thought Transmission

The transmission of thought, ideas, or impressions between individuals, without the use of any discerned means of communication, has led many people of the present day to assume: 1st, that there is a very susceptible substance permeating all things, which may be considered as a very fine "air," and is sometimes called "ether;" 2d, that this air or ether transmits thought telepathically. This fine air or ether, being *neutral* substance, will transmit *any*

thought expressed by the subtle faculty, either an error-thought or a thought containing more or less of truth. In fact, the subtle faculty operating in and through mankind, is *temporarily* the "prince [ruler, director or operator] of the power of the air;" and this so-called "ether" is the medium by which the subtle faculty transmits thought and in which it operates.

Present-day scientists could learn of Paul more than they have yet conceived of on this subject, as will become evident by reference to the passages that shall be cited.

Subtle-ideas, owing to their origin from sensation in substance, are more or less erroneous, and are, therefore, *adverse* to the Wisdom-ideas coming by inspiration from the divine Understanding inherent in the Life or Being of God, for Wisdom-ideas are the absolute truth.

The subtle faculty centers in one who is called Satan, as head, and he is therefore called the "adversary." And as subtle-thought is adverse to the Wisdom-ideas being expressed through Jesus Christ as head; and as Satan from the beginning has been, and until the end will be seeking to accomplish or demonstrate *immortality*, and *god-hood* or divinity, by means of *subtle-ideas* (Gen. 3:4-6), while Jesus Christ is demonstrating immortality and divinity by means of *Wisdom-ideas* (John 6:48-63), this makes of Satan an anti-Christ.

So then, while the supreme problem of the universe is thus being worked out and solved, according to the great design of infinite Wisdom, divine Understanding, centering in Jesus Christ as head, is operating upon mankind, by means of the Spirit that is *holy* to Wisdom-ideas, and thereby is "working in them both to will and to do" God's Wisdom-will as manifested in his wisdom-words. But God overrules all things so as to allow man the degree of free-will necessary for him to exercise *choice* between Wisdom-ideas and subtle-ideas, by which to direct his thought, words and deeds, while the great problem is being solved.

So also, the subtle faculty, centering in Satan as head, is operating upon mankind, by means of this "air" (or

ether) as a transmitting medium, and thereby is "working in the children of disobedience," *tempting* them to think, speak and act adverse to the wisdom-thought of God, by suggesting that they seek food, pleasure and wisdom—immortality and god-hood—by thinking, speaking and acting according to sense-knowledge. (Gen. 3:4-6; Eph. 6:12.)

Speaking of this condition Paul says: "Wherein in times past ye walked . . . according to the prince of the power of the air, the spirit that now worketh in the disobedient." (See Eph. 2:2-3.) Jesus Christ also calls Satan the "prince of this world." (See John 12:31; 14:30; 16:11; Luke 4:5-8.) This condition may be accounted for by the fact that Adam and Eve surrendered their God-given dominion over the earth to Satan, when they subjected themselves to him by obedience in acting as suggested by the subtle faculty. (See Gen. 1:26; 3:1-19.)

But in the "consummation," when the supreme problem is solved, after Satan has failed in his supreme and final attempt, by means of the subtle faculty, to demonstrate immortality and god-hood as inherent in substance, *independent* of God (II Thes. 2:3-11), men will no longer think, speak and act according to subtle ideas, and all shall become obedient in all thought, word and deed to the Wisdom-ideas inspired from the divine Understanding of God. And then God will be "all" that is directing the action "in all" of his creatures—God will then be "all in all." (I Cor. 15:24-28; II Cor. 10:5.) The subtle faculty will then be subject to the Christ-Spirit and so function normally as originally designed, hence there can be no error in thought, word or deed, and therefore there can be no consequent evil. Thus man will be fitted to maintain immortality and eternal harmony on the new and redeemed earth.

The Origin of Wisdom-Ideas and of Subtle-Ideas

The Bible account of the origin of man gives a perfectly logical explanation of how it is possible for man to think thoughts, other than those ideas that originate in divine

Understanding, inhering in Life itself or Being, which is God the Father.

As explained in previous articles, the symbology of the Bible indicates that substance was originally *formless*, until divine Understanding, inhering in Life or Being, began to form substance according to the Wisdom-ideas originating in Understanding. The action in unorganized substance, which is induced by element affinity, void of idea, is formless, because form originates in idea. (Gen. 1:1, 16; John 1:3.)

Life itself or Being is complete in and of itself, or independent in existence of substance; but Life or Being can unify with substance, in so far as it may choose, and direct the affinity-action of substance so as to form or organize creations that conform to Wisdom-ideas: and man is a creature thus organized by divine Being, the Creator.

The "conscious I" or *living* soul of the individual man is not Life or Being alone, and does not exist in Life or Being alone; and it is not substance alone, and does not exist in substance alone: but it is originated by and is the "offspring" of the *unification* of Life or Being, with substance. The body of the individual was formed of substance, and Life itself or Being was then *inspired*, or "breathed into" this body-substance by means of the Spirit of Life—the Holy Spirit, which is the spirit holy to God—and the "conscious I" or soul was originated by this unification—the creature became a *living* soul, a conscious individual. Being is its Father and gives it life; substance is its mother and gives it body: thus man is body, soul and spirit. (Gen. 2:7; Job 34:14; 33:4; Ps. 104:29, 30; 146:4; Eccl. 12:7; Num. 27:16; Isa. 57:16; Zach. 12:1.) The "conscious I" or soul of the individual is doubtless as indefinable as are substance and Being.

Unorganized substance cannot originate ideas—it cannot think; it acts blindly according to element-affinity. But sense-perception, based on element-affinity in substance, provides a sense-knowledge of things to the organized creature. And the "conscious I," by means of its subtle faculty

(which originates with and is the servant of the "conscious I" and abides in the chief substance-center), considers the sense-knowledge of things it has derived through sensation in substance, and deduces ideas, thoughts or conclusions therefrom. These ideas may be called sense-ideas in distinguishing them from the Wisdom-ideas that originate in divine Understanding inhering in Life itself or Being. These sense-ideas are "not of the Father"—they do not originate in the divine Understanding inhering in Life or Being, and are not discerned in the spirit-part or Life-center of the individual; but originate in the substance or body-part, and are perceived in the substance-center. "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." The natural man perceives and knows by "sense" and not by inspiration; the things revealed by the Spirit of God by inspiration are spiritually discerned in the spirit-part of the individual, in which is the Christ-center or organ. (I John 2:15-17.)

An Inherent Capacity and Tendency

The possibility of forming, deducing, or originating ideas, thoughts or conclusions, from a sense-knowledge of things, by the subtle faculty in man, and of choosing to act as directed by such ideas, *forever exists* in free-will creatures of organized substance: it is a basis of free-will, and is inseparable from the "conscious I" abiding in the organized substance of an individual. The exercise of free-will consists in choosing between "subtle-ideas" and Wisdom-ideas, by means of which to direct the action.

The fundamental error of mankind from the beginning—the primary *cause* of all evils, including sin, sickness, pain and death—it due to the fact that man believed, loved and acted according to sense-ideas derived by the subtle faculty from a sense-knowledge of things, and continues so to believe, love and act, in preference to believing, loving and acting according to Wisdom-ideas.

Therefore it is absolutely useless to hope for immortality and eternal inheritance in the new earth, wherein

error and the consequent evil cannot be permitted, unless the individual ceases wholly to believe, love and act according to sense-ideas; and then having placed his love and faith in the Wisdom-direction of divine Understanding, chooses once and forever to act wholly according to Wisdom-ideas. The thought or "imagination of the heart"—all "subtle" or sense-thought—must be subjected to the Christ-mind: there is and can be no other means of attaining harmony of action in substance and of perpetuating the organism and organization of the individual. The *tendency* in the organized substance of the individual to act independent of Wisdom-ideas, and according to the sense- or subtle-ideas, in so far as it is permitted to exercise free-will, which ideas originate in the substance part, and not in the Life part or Being of the individual. This tendency is merely the manifestation in organized substance, of that inherent tendency in *unorganized* substance, to *continue* its affinity-action, *void* of Wisdom-ideas, in so far as it is freed from the domination of its action by Wisdom-ideas; for as previously indicated, sense-knowledge and the subtle ideas derived therefrom, are based on element-affinity in substance. Free-will permits this tendency to become manifest; of itself this tendency is not evil—it merely needs control or government, which is delegated, by free-will, to the "conscious I" or soul of the individual.

Exercising Free-Will

The "conscious I" of man is now exercising a degree of free-will, which consists in choosing between Wisdom-ideas and "subtle" ideas, by which to direct his action. Wisdom-ideas or words, are derived by inspiration from divine Understanding inherent in Life itself or Being, and are discerned in the Word-center of the individual. "Subtle" ideas or words, are deduced by the "subtle" faculty from a sense-knowledge of things, which knowledge is derived by contact with, or perception of things, through the organs of the several senses; and these ideas, words, deductions, or conclusions of the "subtle" faculty are discerned

in that center usually referred to in the Bible as the "heart." In the *regenerated* individual the "imagination of the heart," or the ideas of the "subtle" faculty, are not used to direct action, but are subject to the Christ-Mind for interpretation, etc. Those who have been regenerated by the Spirit and born again, think, speak and act as they are inspired by the Spirit of Truth, and such are truly the sons of God. (II Cor. 10:5; Rom. 8:14.)

The degree of power which one is allowed to exercise, by directing action according to ideas originating in, or spoken from, the "subtle" faculty, is comparatively limited. It is permitted temporarily for a purpose. This "subtle" faculty directs action within its limits, as it may choose, either according to *true* words and ideas that it has *adopted*, or according to words and ideas more or less erroneous, that it has *originated*; and the action it directs is, therefore, sometimes "evil," and sometimes *comparatively* "good"—but never *perfect*, for only the action that is directed by Wisdom-ideas, expressed from the Word-center in words filled with Spirit and Life, *can be perfectly good*.

Others than Eve have been deceived, in that they mistake the words and ideas of this "subtle" faculty in them, for the Truth, and accept them in preference to the words of the Word; this was, and still is, the original and primary error. And others than those seven Jews have tried to cast out unclean spirits, lusts and diseases by speaking *good* words from this "subtle" faculty, or center.

The Subtle Faculty in Man

Some appear inclined to think that Adam and Eve were very ignorant aboriginal barbarians, very little above the animals in capacity; and many talk of the *progress* by evolution from the original Adam and Eve to the present. But Adam and Eve turned from the inspired words of God, and descended into action according to sense-knowledge; and therein was their *fall*. Some day we shall awaken to the fact that all the Wisdom of the divine Understanding of God was at the call of Adam and Eve, by means of

inspiration; and that the utmost that man can do, in his present fallen estate, is to *corroborate*, by the knowledge gained in experience, what inspiration had already revealed, or waited to reveal, as rapidly as mankind could be prepared to use it. When man has learned in experience, once and forever, that inspiration from divine Understanding is Truth and only Truth, he will be in condition to turn from the imperfect and very limited wisdom that is derived from the partial or incomplete sense-perception of Truth, and return to inspiration, where he may freely draw from the infinite Wisdom of divine Understanding, and know as God knows. The Genesis account represents that God talked to Adam and Eve, and this corresponds to and represents inspiration within the individual; the account also represents the "subtle" serpent as talking to Eve, and this corresponds to and represents the "subtle" faculty within the individual.

They heard the "*Voice of God walking in the garden*"—evidently this Voice that *walked* in the garden was the Word-God, and corresponds to the Christ-Spirit perceived within the individual, inspiring love and faith in action and knocking at the door of the heart for admittance, and having gained entrance speaks the words of truth and guides the soul into all truth so far and as rapidly as the individual will permit.

With this understanding of the symbology of the account, Genesis reveals Eve to have been more brilliant in her "subtle" faculty, which involves imagination, intuition, etc., than any who have since lived upon the earth. It was the marvelous and god-like ability of this "subtle" faculty to *form ideas or words*, and the very brilliancy of its intuitions, deductions and imagination, that misled Eve into believing that this "imager" was *equal* to inspiration as an originator of ideas and words, and that its words and ideas were equal to and as true as the Wisdom-ideas and words of inspiration. And although this subtle faculty in us, in our present estate, has lost its original brilliancy of conception, to the extent that, symbolically speaking, it now crawls on its belly whereas it originally walked uprightly

(Gen. 3:14, 15), and although we have had thousands of years of experience since Eve's error, nevertheless, we of this day are often misled by the conclusions, deductions, intuitions and imaginations, manifest in the ideas and words of this same "subtle" faculty. We make exactly the same error that Eve made. (I Tim. 2:14; II Cor. 11:3; Eph. 5:23-33.)

Next to the capacity for the inspiration of Wisdom-ideas from divine Understanding, this subtle ability to deduce, or form ideas or conclusions, from a sense-knowledge of things, is the most god-like faculty in man—it is the faculty nearest like divine Understanding in the marvelous capacity to form, or to originate ideas. The prophets Ezekiel and Isaiah indicate the error that caused the *fall* of this subtle faculty, as it manifests in and through mankind; and as the same error is being made in this day, and according to prophecy will continue to be made until the "consummation of the age," it is the earnest intention of these articles to call careful attention to the facts in the case for those who "love the truth." (Ezek. 28:2-5, 12-17; Isa. 14:12-14; 45: 5, 6, 18; 47:7-10; II Thes. 2:3-10.)

The author of Genesis symbolically indicates the superior ability of this subtle faculty in man by saying that it was more "subtle" than any merely animal intelligence (Gen. 3:1); and its intellectual *fall* from upright progress by the aid of understanding, is symbolically indicated by the fact that in its fallen estate, it is represented as progressing only by *weaving* its way, snake-like, on its belly, which indicates progress, or action, by means of sense-contact or sense-knowledge of things. (Gen. 3:1, 14, 15; Eccl. 7:29; Ps. 15:2; Hab. 2:4.) The word "subtle" refers to the *intricacy* of the process by which this faculty "weaves" together its sense-knowledge of things, in order to form conclusions, or deductions and originate ideas and words therefrom.

Returning and Regaining

It is difficult for the lustful men and women of this day to form an accurate conception of the *lustless* Adam

and Eve, and of the marvelous inspirational, intellectual and physical perfection they possessed in their original estate, before the origin of lust and their fall into it; but when talking of "progress" and "evolution" this much should be understood: that immediate communion with divine Understanding by inspiration, which they originally possessed; that original brilliancy of intuition, imagination, etc., of the "subtle" faculty; and that original beauty, and perfection of health in the body, will not be *regained* by man until he is redeemed from lust and its consequences, by the process of regeneration and rebirth through the Spirit. This transformation involves, first of all, a change in *love* and *faith*—a turning of the love and faith from the self-ideas of the subtle faculty, and a placing of the love and faith in the inspired Wisdom-ideas of the divine Nature, which is working in us, both to will and to do God's Wisdom-will; and secondly, a change in thought, word and act, due to living in and acting from the Christ-center and its Spirit working within us.

When these changes have been accomplished the regenerated individual thinks, speaks and acts the ideas inspired in the divine Nature, and ceases to think, speak and act the thoughts of the "subtle" faculty; thus the subtle faculty is subjected to the divine Understanding in the Christ-Mind or divine Nature, and each functions normally thereafter according to the original design of the Creator.

When the "conscious I" of the individual finally chooses, once and forever, no more to accept—no more to *believe* and *love*—the sense-ideas of the subtle faculty, the individual thereby ceases to commit the original and primary error, which is the cause or origin of all evil. When this choice is finally made the individual will no longer *think* the sense-thought of the subtle faculty, *in his heart*, and therefore he will no longer *speak* and *act* those thoughts. This involves the "putting off of the old man of sin."

When the Christ-Mind is formed, renewed and strengthened within the individual, and the "conscious I" of the individual accepts—*believes* and *loves*—the Wisdom-

ideas discerned in the Christ-center, as inspired from divine Understanding, the individual is thereby led by the Spirit into all Truth, and *good* results. Thereafter the individual thinks *in his heart* only the Wisdom-thought inspired through and discerned in this Christ *in him*—the divine Nature—who is our only hope of true glory; and thereafter the individual *speaks* and *acts* only those Wisdom-thoughts which he believes, loves and thinks in his heart—and as he “*thinks in his heart, so is he.*” Thus the individual “puts on the new man,” and thereby “partakes of the divine Nature”; thus the son of *man* is raised—regenerated and re-born—and becomes a son of *God*; thus the human nature is unified with, becomes one with, and thus “partakes” of the divine Nature, and man is thereby “preserved blameless, in body, soul and spirit.”

This is the love that fulfills the law and works no ill to any; and this is the faith that works in love and availeth much, for it acts in unity and co-operation with the omnipotence and omniscience of God. (Gal. 5:6; Rom. 13:10-14.)

The great man does not become great suddenly. Like Ernest, in Hawthorne's story of “The Great Stone Face,” he moulds his features by high thinking and kindly acting. “Let us always remember,” writes Maurice Maeterlinck, “that nothing befalls us that is not of the nature of ourselves. There comes no adventure but wears to our soul the shape of everyday thoughts; and deeds of heroism are but offered to those who, for many long years, have been heroes in obscurity and silence.”

If we would but probe to the root of things, it might well be discovered that it is by the strength of some souls that are beautiful that others are sustained in life.—*Maeterlinck.*

I feel within me
A peace above all earthly dignitaries,
A still and quiet conscience. —*Shakespeare.*

A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

XII

[Readers of **UNITY** have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, will be continued from month to month until the work forms a complete Metaphysical Bible Dictionary. If the demand warrants, we will, when it is complete, print a Teacher's Bible, with the Dictionary as appendix in place of the usual Word Book.]

HADASSAH, a name for Esther: (Heb. *Myrtle*, joy.) (Esther 2:7.) The joy of love.

JOB: (Heb. *Afflicted, tested.*) The book of Job is a wonderful mystical allegory, written in the earlier Hebrew or Chaldaic, to tell the story of Regeneration or soul-evolution, first from Instinct to Reason, and then the greater step, to the Spiritual Consciousness. Like all mystical writings, it is always true to the heart-experiences of humanity.

UZ: (Heb. *A fertile garden.*) (Job 1:1.) The mind and body constitute the "Fertile Garden," which man is to cultivate and improve. His "seven sons and three daughters" represent his intellectual and intuitional endowment. His "Substance," consisting of "7000 sheep," "3000 camels," "500 yoke of oxen" and "500 she-asses," represent his complete equipment of spiritual powers, physical functions, sensations and passions, all holy, uncorrupted by thought. The key to these numbers will be found in April **UNITY**. The passions are "she-asses," because they are subject to and controlled by the will.

In this state of Unity with God and Edenic innocence, these "sons and daughters" (faculties) enjoy a perpetual feast with each other, each contributing to the happiness of

all, and the individual, Job, bestows his constant blessing upon them.

This harmonious Unity of *One-ness* continues, until the mind by its activity discovers *Two-ness*, which precipitates a mental warfare of contrasted opposites—good-and-evil, right-and-wrong, etc., where each seems to destroy the other, until the individual is swamped in a cataclysm of confusing contradictions, with the loss of the peaceful consciousness of Unity. Then the thinking mind is beset by a great problem—how the prodigal shall be able to return to his Father's house. The "Three Friends," who appear at this juncture, are the reasoning powers, who by much reasoning and philosophy seek to find the solution of the great problem of life, every man's problem. These do not reason alike, but represent three types of reasoning.

ELIPHAZ, the Temanite: (Heb. *God is dispenser.*) (Job 4:1.) He looks to the invisible for messages of God's justice (read from verse 15), regarding these as infallible authority. The message is, God's justice and retribution are exact and sure, and prove previous sin.

BILDAD, the Shuhite: (Heb. *Accuser.*) (Job 8th chapter.) He adheres to the teachings of the sages and old theologies, with rewards and punishments; his is also a message of merciless condemnation.

ZOPHAR, the Naamathite: (Heb. *Early-rising sparrow.*) (Job 11:1.) Free thought or pure reason; the agnostic who depends on argument; he therefore yields to argument; the others "answered Job" thrice; Zophar but twice, yielding to Job's better reasoning. Neither spoke the satisfying Truth, as they had not the Spiritual Light. When Elihu speaks, Job will receive the quickening Light.

After all this intellectual effort to solve the great problems of life, Intellect gives up the hopeless task—"These three men ceased to answer Job;" and directly "the words of Job are ended." After all this intellectual controversy, a deep silence follows.

ELIHU: (Heb. *God-my-Father.*) (Job 32:2.) Out of that silence comes the "still-small-voice," the voice

of the Christ within—the only revealer of God. Then the soul finds God, and exclaims: “I have heard of thee by the hearing of the ear; but now mine eye seeth thee.” Regeneration, now begun, effects Job’s restoration and illumination, with all faculties sharing in the great redemption, now having a double value and significance.

JEMIMA: (Heb. *Pure, fortunate, day.*) Job’s daughter. (Job 42:4.) Optimism, prosperity, blessing.

KEZIA: (Heb. *Cassia.*) Job’s daughter. (Job 42:14.) Immortality, of which Cassia is a symbol.

KAREN-HAPPUCH: (Heb. *Horn of colors.*) Job’s daughter. (Job 42:14.) Beauty, the beauty of holiness.

Job’s three daughters represent three elements of the spiritual consciousness.

Job’s praying for his friends shows that after the heart has found the Christ, we must proceed to the redemption of intellect. “Every man gave him a piece of money.” This shows that the giving of your spiritual gifts to others entitles you to the fullness of temporal blessings. “Every one gave him an earring of gold,” shows that every one will give the hearing ear, and will follow your teaching, when you speak from the consciousness of Christ.

Twelve Overseers of David’s Kingdom represent Twelve fundamental activities or inherencies of the kingdom of the soul. (I Chron. 27:25-31.)

AZMAVETH, overseer of the treasures: (Heb. *Counsel of Strength.*) Love.

JEHONATHAN, overseer of agricultural products: (Heb. *Given of Jehovah.*) The fruits of love.

EZRI, overseer of tillage: (Heb. *Help of Jehovah.*) The cultivation of love.

SHIMEI, overseer of vineyards: (Heb. *Fame of Jehovah.*) Life in its manifestations.

ZABDI, overseer of cellars of wines: (Heb. *Endower of Jehovah.*) Conscious fullness of life.

JOASH, overseer of cellars of oil: (Heb. *Jehovah supports.*) The good in conscious fullness.

BAAL-HANNAN, overseer of olive and sycamore trees: (Heb. *The Lord is gracious.*) The good inherent, undeveloped.

SHITRAI, overseer of herds of "The Sharon": (Heb. *Jehovah is understanding.*) Spiritual wisdom.

SHAPHAT, overseer of herds of the valleys: (Heb. *Judge.*) Intellectual wisdom.

OBIL, overseer of camels: (Heb. *Driver, leader.*) Truth in its scientific aspects.

JEHDEIAH, overseer of asses: (Heb. *Joyful in Jehovah.*) Truth in its manifest aspects.

JAZIZ, overseer of flocks: (Heb. *Shining.*) Spiritual conceptions of Truth, unfolding the spiritual consciousness.

BARUCH: (Heb. *Blessed, who bends the knee.*) (Jer. 32:12.) Consecrated.

NERIAH: (Heb. *Jehovah is Light.*) (Jer. 32:12.) Illuminated.

HANAMEEL: (Heb. *Grace of God, gift.*) (Jer. 32:7.) God's hand; beauty of his grace.

HABAZINIAH: (Heb. *Light of Jehovah.*) (Jer. 35:3.) Spiritual wisdom.

IRIJAH: (Heb. *Jehovah is seeing.*) (Jer. 37:13.) Spiritual understanding.

JEHUCAL, JUCAL: (Heb. *Jehovah is able.*) (Jer. 3.) The All-sufficiency of Christ.

MALCHIAH: (Heb. *Jehovah is King.*) (Jer. 38:1.) Spiritual cognition.

EBED-LEMECH: (Heb. *Servant of the King.*) (Jer. 38:7.) Spiritual obedience.

NERGAL-SHAREZER, chief officer with the title, "Rabmag" (chief): (Jer. 39:3.) Chief of the Magi.

JEZANIAH: (Heb. *Jehovah determines.*) (Jer. 42:1.) Spiritual guidance.

EZEKIEL: (Heb. *God will strengthen.*) (Ezek. 1:4.) Spiritual reliance.

CHEBAR: (Heb. *Strength, power.*) (Ezek. 1:3.) Inspiration.

TAMMUZ: (Heb. *Abstruse, concealed.*) (Ezek. 8:14.) A Syrian divinity, called, "The Weeping God," corresponding to the Grecian Adonis.

AHOLAH: (Heb. *His tabernacle in her.*) (Ezek. 23:4.) Intellectual theology.

AHOLIAB: (Heb. *My tabernacle is in her.*) (Ezek. 23:4.) Spiritual theology.

PATHROS: (Heb. fr. Egyp. *Region of the South.*) (Jer. 44:1.) Light in darkness.

ASHPENAZ: (Heb. *The nose of a horse.*) (Dan. 1:3.) Quick of understanding.

DANIEL: (Heb. *God is judge.*) (Dan. 1:6.) Divine righteousness.

HANANIAH: (Heb. *Jehovah is gracious.*) (Dan. 1:6.) Divine love.

MISHAEL: (Heb. *Who is what God is.*) (Dan. 1:6.) Divine Truth.

AZARIAH: (Heb. *Who hears the Lord.*) Living faith.

BELTESHAZZAR: (Heb. *The Lord preserves.*) (Dan. 1:7.) "The Lord is our righteousness."

SHADRACH: (Heb. *Tender nipple.*) (Dan. 1:7.) Compassion; love's tenderness.

MESHACH: (Heb. *That surrounds the waters.*) (Dan. 1:7.) All-embracing Truth.

ABEDNEGO: (Heb. *Servant of Light.*) (Dan. 1:7.) Faith, "Light to my Path."

The Chaldean names given the four Hebrews strengthen their original names, it will be noted, because Ashpenaz had a quick scent of understanding.

PALESTINA: (Heb. *Emigration, the promised land.*) (Isa. 14:29.) Palestine.

CHIUM: (The same as Remphan.) (Amos 5:26.) The planet Saturn.

AMOS: (Heb. *Burden-bearer.*) (Amos 1:1.) Prophet.

NAHUM: (Heb. *Comforter.*) (Nahum 1:1.) Consolation.

HABAKUK: (Heb. *Love's embrace.*) (Hab. 1: 1.) The message of love.

MALACHI: (Heb. *Messenger of Jehovah.*) (Mal. 1:1.) Herald of the Christ.

HADRACH: (Heb. *The sun's periodic return.*) (Zech. 9:1.) The era of the Christ—"The Sun of Righteousness rising with healing in his wings."

(*End of the Old Dispensation.*)

HEROD: (Gr. *Heroic.*) (Matt. 2:8.) The Carnal-mind will, which "is enmity against God." Carnal mind adopts religion from policy; yet it is ever hostile to the Christ—even cruelly slaying—suppressing the "Voice" which calls to repentance.

ELISABETH: (Heb. *The Oath of God.*) (Luke 1:5.) That intuitional perception, which hears God's promise, and sends forth the Harbinger.

JOHN, the Baptist: (Heb. *"The Voice crying in the wilderness."*) (Matt. 3:1.) John is the "still-small-voice," in the Mind's wilderness, calling to repentance, to "prepare the way of the Lord," in his coming to the conscious mind. For the Harbinger has a perception, able to discern the Christ; yet "it is not the Christ"—only a faculty of the mind—a "voice."

MARY or MARIA: (Heb. *Myrrh of the sea, exalted.*) (Matt. 1:16.) Divinely favored.

HOLY GHOST (More properly, Holy Spirit): (Matt. 1:18.) "The Spirit of Truth," the effluence, or emanation from the Father.

NAZARETH: (Heb. *Branch, shoot.*) (Matt. 1:16.) The "Branch of the Root of Jesse" is "Jesus of Nazareth"—Jesus the Branch.

CESAR or CAESAR: (Lat. *Head of hair, with which he was born.*) (Luke 2:1.) The world power dominant, whereby "all the world is taxed."

CESAREA: (Lat. *A bush of hair.*) (Aram, *A city of Sesar.*) (Acts 8:40.)

PHARISEES: (Heb. and Gr. *Separate.*) (Matt.

3:7.) Conservative orthodoxy, believing in the oral teachings—traditions.

SADDUCEES: (Heb. *Righteousness.*) (Matt. 3:7.) Believers in the written law, excluding traditions.

HERODIAS: (Heb. and Gr. *A female Herod.*) (Matt. 14:6.) Carnal mind sensual, "not subject to the law of God, neither indeed can be."

The Twelve Apostles Metaphysically Considered

SIMON: (Heb. *One who hears.*) (John 1:41.) On the physical plane he represents *Hearing*; on the mental plane, *Faith*; and on the spiritual plane, *Spiritual Hearing*—hearing the Divine Voice.

PETER: (Heb. *A stone.*) The name Christ gave to Simon—to show that "Faith is the foundation" of all spiritual achievement, of a Christian character, and of the Church of Christ in the heart.

ANDREW: (Gr. *Manly, strong.*) (John 1:40.) As John called to him: "*Behold*"! he stands for *Sight*, on the physical plane; and *Belief or Credulity* on the mental plane; and *Spiritual Discernment* on the spiritual plane. Belief is first in order of mental action; but Faith takes first rank in importance. Belief is quickly receptive, but faith endures and accomplishes.

JAMES (the same as Jacob): (Heb. *Supplanter, liar-in-wait.*) (Matt. 4:21.) In its physical aspect it stands for *Smell*; mentally, *Hope*; and spiritually, *The Discerner of the fragrance of Truth*. Hope "lies-in-wait" for the thing hoped for, and gets it by supplanting the hopeless, such as Esau; such never achieve spiritual eminence.

JOHN: (Heb. *Jehovah's gift.*) (Matt. 4:21.) Physically it is *Taste*; mentally it is *Human Love*; spiritually it is *Divine Love*. As smell discerns quality at a distance, it corresponds to *Hope*; as taste proves the quality of what it has received, it symbolizes *Love*.

PHILIP: (Heb. *A lover of horses.*) (Matt. 10:2.) The sense of *Touch*, on the sense plane; the *Judgment*, on the mental plane; and *Spiritual Understanding*, on the

spiritual plane, where spiritual touch is the Divine At-onement.

BARTHOLOMEW (by John called, Nathaniel): (*that suspends the waters.*) (Matt. 10:3.) On the mental plane it is *Mental Intuition*, which catches (suspends) another's thought; and on the spiritual plane it is *Spiritual Intuition*, which draws on the Universal Fountain of Wisdom.

THOMAS (by John called Didymus, *the twin*): (Matt. 10:3.) *Reason*, on the mental plane; and *Inspiration* on the spiritual plane. Since doubt is the first step in reason, Thomas was a doubter. But it is the object and function of reason to resolve the doubt, as a demonstration.

MATTHEW: (*Acquisitiveness.*) (Matt. 10:3.) Accumulating *Riches*, on the mental plane; gaining spiritual wisdom—*Spiritual Riches*, on the spiritual plane; as a *silver coin* was the tribute money, which Matthew collected. The *Matthew* faculty makes every experience and observation pay a tax in *wisdom*, the correspondent of silver. We arrive at opulence through Matthew's fidelity in collecting his tax.

JAMES, of Alphæus (called "*James the Just*): (Matt. 10:3.) The sense of *Justice*, which on the spiritual plane is *Conscious Righteousness*. As this James was "kindred of the Lord," it follows that Justice is next of kin to Righteousness. Hence Jeremiah said: "The Lord our Righteousness." Integrity and honesty spring from the inner consciousness of Righteousness.

LEBBEUS, surnamed Thaddeus, also called Judas (Jude): (Matt. 10:3.) Stands for *Courage*, inasmuch as both Lebbeus and Thaddeus mean *Courageous*.

SIMON, the Canaanite: (Heb. *Caana, zealous.*) (Matt. 10:4.) *Zeal, Enthusiasm, Eloquence*. Human zeal has a mixture of passion; but spiritual zeal is the "fire from heaven," which James and John had power to bring down. It is the "consuming fire" of the Holy Ghost.

JUDAS: (Heb. *Praise of God.*) (Matt. 10:4.) *The Business Faculty*—a noble, praiseworthy faculty in its true estate. But if in its use it becomes perverted, so

that avarice, "the root of all evil," is developed, this is the "thief," that will betray the Christ and crucify him from consciousness. With all other faculties true, the Christ triumphs with the death of avarice—Judas hangs himself. This is not saying that a faculty has been lost—only the perversion. "They chose another to take the place of him, who by transgression fell; and the lot fell on Matthias—the 'Gift of God.' " In the fully regenerated man this faculty is the "Gift of God."

When all these twelve faculties are called to "follow me," then are we following with all our powers. We shall soon attain to the highest spiritual consciousness—"risen with Christ."

A FEW HINTS ON SPEECH

So many uncomplimentary things have been said regarding "talk" that a prudent person is disposed to be taciturn rather than to lay himself liable to being thought garrulous. Says the old German proverb: "Speech is silver, silence is golden; speech is human, silence is divine." As Carlyle puts it: "Silence is deep as eternity; speech is shallow as time," and Shakespeare tells us of "a gentleman that loves to hear himself talk and will speak more in a minute than he will stand to in a month." Dryden refers disparagingly to those "who think too little, and who talk too much," while Prior affirms that:

They never taste who always drink;
They always talk who never think.

Did ever a child get through his or her school years without having added to the store of "memory gems" this little preachment:

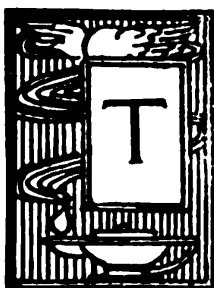
A man of words and not of deeds
Is like a garden full of weeds.

—*Christian Science Monitor.*

Without inspiration the best powers of the mind are dormant. There is a tinder in us that needs to be quickened with sparks.—*Herder.*

FROM THE REPORTER'S NOTE-BOOK

[Random extracts from stenographic reports of meetings held in Unity Auditorium, Kansas City; taken from Wednesday evening healing meetings, the Wednesday afternoon meetings, and the Sunday morning lessons.]



TRADITION, history and the remains of the temples bear witness to the existence, many thousands of years ago, of secret brotherhoods in Egypt. They were schools of a higher wisdom than that evolved by the intellect and are termed "mystical" and "occult." But in fact these people were studying the greatest of all sciences—the Science of the Primal Mind.

These students found that in certain stages of high understanding, the result of systematic training along definite lines of thought, they came into such harmonious relations with this Primal Principle or First Cause, that they were themselves endowed with causing power. They found that by living right and thinking generously and unselfishly they awakened new faculties within themselves. They sought the good or God and through that universal law by which like attracts like, the good or God sought them. They also found that when they came into right relations with the principle of good that they had apparently supernatural powers. They also discerned what Jesus called the "kingdom of heaven within," and all things were thereby added unto them. They are said to have had the power to cause rain or sunshine, heat or cold, and produced at will all the flowers and fruits. They could also bodily fly through the air, having acquired an understanding of that which overcomes gravity. They controlled all the elements by the word or thought and proved that we become like that which we study. They studied Cause and became masters in that realm.

They found that by coming into relations interiorally or upon the spiritual plane with the Source of all things, that they were moved by it to give expression both in thought and speech to certain words, and that when those words were expressed through them in certain ways, wonderful transformations occurred in their surroundings. The conditions which they had always supposed to be impossible of variation from what is known as the laws of nature, were, in the twinkling of an eye, set at naught. They had always believed that sickness, decay and death were part of an immutable law. Yet they found that words which in meaning were in harmony with the pivotal truth that God or First Cause is Spirit, and all good, healed the sick, made happy the sorrowful and filled the coffers of the poor.

They thus found that the principle of causation was pure intelligence and that it expressed itself only in the words or thoughts of like character. They also found that the words which worked such wonders in transforming their surroundings always represented those qualities which by deductive reasoning they knew could originate only with a being or principle of intelligence which was the essence of goodness. Thus they not only knew God or Primal Cause as good through the intuitive faculty, but proved him so by demonstrating that he responded only to the words which represented attributes of the good alone. These words which produced the happy results, and which they knew corresponded to an all good principle, they called words of Truth or Reality.

On the other hand they found that certain words or thoughts, that did not correspond to nor harmonize with the attributes of a primal cause of good, produced conditions of inharmony in those who uttered them and in those about them. Under their expression people became sick, sorrowful, and generally unhappy.

Thus by comparison, under spiritual illumination, logical deduction and practical application, they arrived definitely at the words of Truth and their opposites or words of error. They knew that the words of Truth must pro-

ceed from the cause to which they corresponded and consequently must represent the Real. As they could find no tenable point of origin for the opposites or words of error, they necessarily classified them as the unreal, the nothing, the dropping away from the One Principle of the Universe.

Thus they arranged and classified the words of Reality and Unreality, as the electrician of our day classifies the negative and positive poles of electric action. In the realm of mind the effect of the expressed words of Truth are fully as potent as is the positive pole in the realm of electricity. It is an exact science and can be demonstrated as such by all who will study it assiduously. It is the Science of Life and upon it hinges the happiness or unhappiness of existence. It is not a science whose laws were discovered and classified arbitrarily by those students of the past, but is universal in its unfoldment and application. Every man works in its laboratory every day of his life and is using its principles with every thought he thinks and can demonstrate the law himself independently. Hence no one should be ignorant of the effect which the manipulation of unknown forces produces in his character and surroundings. Jesus said that a man should be held accountable for every idle word, and those who have studied these higher metaphysics know that in words or thoughts originate all the conditions and things of the universe. Words are a dynamic force in the realm of effects and should be studied carefully by those who would have that harmony which leads to heavenly conditions.

* * * *

Jesus Christ came teaching, "God is Spirit." If God is Spirit, Spirit must be omnipotent, omniscient and omnipresent. As glibly as these words fall from our lips, how seemingly few of us grasp the full import of them and take them into our lives to the extent of making them practical! Let us commence at the A B C of our true Law of Life, and get the fundamental principles firmly imbedded in our minds. God, as Spirit, is omnipotent, omniscient and omnipresent.

These words mean, Spirit is all-wise, all-seeing, all-knowing, all-powerful, everywhere present. As God is our life and God is Spirit, Spirit must be our life, therefore the life that causes us to live, move and have our being, must be all-wise, all-seeing, all-knowing, all-powerful, and everywhere present.

If we do not radiate spiritual qualities it is because we have not yet learned to *think right*, for when we fully understand the importance of right thinking, our words and deeds will take care of themselves, just as sure as effect follows cause. "As a man thinketh in his heart, so is he," is true. Heart means his inner conscious thinking, for it is possible for us to carry on two lines of reasoning at the same time. While our minds, in a sense, are resting upon outward things, there is an inner or under-current of thought that is carrying on an entirely different line of reasoning.

Now we see the first necessary step is to think right. How shall we do this? First, think the absolute Truth of Being, viz., I am Spirit, created in the image and likeness of God. Hold to this one statement until your whole being thrills with the consciousness that it is true.

We learn, secondly, that we ought to *speak* the Truth, for we read, "Without the Word there was nothing made that was made, and by the Word all things were made that were made." Then when we have thought the truth, we must *speak it aloud* that it may come forth into manifestation so others as well as ourselves may see the effect of this thinking process in our surroundings, on what is termed the material plane. There must be harmony first in our thinking, then in our speaking, before it will be possible for us to bring into manifestation the harmonious whole.

Allow me to ask you to join with me in holding these statements of Being, for, say fifteen minutes, every morning, when you first awake, yes, and before you move to arise. Lie flat on your back and with closed eyes repeat first in the silence, then aloud, these words: "I am Spirit, created in the image and likeness of God," and as you think and speak them try to *realize* each time you repeat them, more and more of their full import, that is, what they really mean

to you in all their fullness. Then when you sit down to hold your noon thought, given in UNITY, hold this thought first until you thrill with the consciousness of its truth. Hold it the same in connection with the nine o'clock thought.

You ask, Is this all the times I am to hold this thought? Oh, no. Think and speak this truth a thousand times a day, if possible. It is the foundation principle of Being; hold to it though the heavens fall, and your mind will become clarified, and as your mind becomes clear, your appetites and desires will become pure, clean and white, and you will then radiate a quality that will uplift all who come in touch with you mentally or physically.

* * * *

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." To become acquainted with God it is absolutely necessary that we become still, perfectly still. When I had practiced this getting still till I had become able to silence all mortal thought and shut out all noise, I discovered this wonderful Presence, and it was a great revelation to me. Then I began to declare, "I am filled with Infinite Life." I had been carrying it on for a long time, and one day I became conscious that I had taken up a new habit, the habit of taking in the Infinite Life. It is right here, and I am aware of it, and I could not help revel in it and rejoice in it.

Take everything of every description in your life, every question, and spread it out before the Lord in the silence. Then listen to hear what he has to say to you; not to anybody else. Jesus said, "Except ye become as a little child ye cannot enter in." Are you willing to become as a little child, and listen to what God has to tell you? Would you know God? Then go within yourself, and there seek diligently, for "he that seeketh findeth, and to him that knocketh it shall be opened." Ask the Spirit of Truth to guide you. It says, "Acknowledge me in all thy ways and I will direct thy paths."

Spend some time alone in the silence every day. Learn to separate yourself from those around you and soon

you will be as much alone with God in the crowd or on the street as if you were all by yourself. Continually practice the presence of God. This is the way of soul growth, to see nothing but the Divine Presence everywhere. To walk with the Divine Presence is light, to turn aside is darkness. As Drummond expresses it, "You are to so cultivate the soul that all its powers will open out to God, and beholding God, be drawn away from sin." Each soul has its own work to do, working out its own salvation by dealing directly with the Father. No one can do this for you. It is your own work. You thus become self-centered.

This brings us to the ever-present Now. The Infinite Spirit guides you now, now. You do not have to put it off to some other time. It is always ready and willing to help you now. But one says, "When I have finished this piece of work, I will think about it," and another, "When I have returned from this journey," and so on, putting it away until some more convenient season. "What shall a man give in exchange for his life?" What is to be compared to this life within? All else passes away. If we want grand, glorious lives now, we must dwell in communion with the Spirit, and be guided and directed by it. Not to be guided once or twice, but all the time, every second.

Our will must do the will of him that sent us. "For my ways are higher than your ways as the heavens are higher than the earth," says the Spirit. We see how limited we are in our way. Then we are willing that the all-wise and loving Father shall guide us. Do you think there is any striving here? Oh, no! "Thou wilt keep him in perfect peace whose mind is stayed on thee." What power and strength in peace, knowing that the all-wise One is guiding!

Dwell in this presence. It is all intelligence, all power and all presence. It is abundance. There is plenty for everyone. Do you need health? It is abundant health. Do you need knowledge? It is all knowledge. The Infinite abundance is here *now*, abundant life and health. "By thy life the whole universe leaps with joy and gladness.

There is no place that is not filled with the health of thy countenance."

Dwell in the Divine Presence, and fill yourself with omnipresent health and strength. Breathe the Infinite Breath every day, meditating upon the omnipotent, omnipresent power. Continue, continue; I would emphasize *continue*, and you will *know*, not believe, that there is an all-powerful Presence. "Wait upon the Lord, and he will give thee the desires of thy heart."

* * * *

A short time ago I made a trip to Chicago, and as I entered the car I said, "I will not take a book nor a paper, but will meditate upon whatever subjects present themselves." I sat down and my first thought was, "Now I will have a good, quiet time all alone." But in a few moments a young lady came in and asked if she might occupy that seat, and of course I said she was perfectly free to do so. She was wearing glasses, and in the course of the conversation that followed I showed her how unnecessary it was that she wear them. She said she had been told by the oculist that she must, and she just believed and did as she was told. That is the old story. Men do things because someone tells them they must. Before she left the car she knew better. She had no more than left the car before a man came in and asked if he might occupy the seat with me. He told me of some of his experiences, and I was given the opportunity to explain to him the sure workings of the Law. When he left the car another lady came in, and another chance was improved to make plain the way of the Lord. She told how she and her sister had been visiting their mother, and how her sister always fainted when they parted and, soon there she was on the other side of the car, in her regulation faint. But I took the matter up, and in a very few minutes she revived. The lady said, "Why, how can this be that she is over it so quickly? She never recovered before till she reached home." Then she asked me if I had been holding thoughts for her, and I admitted that I had, and explained the Truth to her more fully,

for she knew something about it. They left, and along came a traveling man, and we compared notes as to our ideas of God.

Because I held myself in readiness to do the work that came, not resenting the interruptions to my programme of meditations, I was in this short distance of time and space given the chance to bring to the attention of these people the glorious benefits of waiting upon the Lord, or living the Law.

So much depends upon our learning how to concentrate and control our thinking. The old Persians could so concentrate on the point of a needle that it would look flat to them. But some people say they *can't* concentrate. Away with the word! It never did anything in the world. *I can* and *I will* are the words that do things. We are masters when we know it.

But we must remember that we are living in the Now. If you look to the future, you are robbing the present of its glorious possibilities, and if you live in the past you are depriving today of its own glory, its own rights. We must live, move and have our being in the Now. Looking to the past or future is like the Orientals grinding out their corn with the old ox. They didn't want to touch him or bother with him, so they took a wisp of hay and fastened it to a pole just ahead of him, and out of his reach, and as he went 'round and 'round, grinding away, that wisp of hay was just beyond his reach, ever beyond his reach, but in his eagerness to get something to eat he ever pressed forward in the hope of reaching it. But it was like tomorrow, always one step in advance of his present reach.

While in Chicago I met a man who had been a performer in one of our great circuses. One day he fell from the trapeze, and soon twenty doctors were in the ring, and he was pronounced dead. But one insisted that he was not, and followed his body out and was instrumental in bringing him to himself. But he was bent double, his chin and his knees together. Some time after, this man one day fell to meditating upon his hand. He for the first time beheld its wonderful beauty, its wonderful structure. He

became enraptured over what he saw, and lost himself in his thoughts. A few days after, he got to thinking about his spine, all bent up, and as he meditated he beheld its wonderful structure, its flexibility and its strength, and he began to praise it for its goodness, and to tell it how beautiful and straight it was. He lost himself, and talked to his back for an hour. When he was aroused he was conscious that his back was straighter. He then took the matter up in earnest, and in the course of time he stood erect, strong, and as straight as an arrow, just from the loving words of praise he had poured out upon his back.

My friends, let me say to you, praise yourself, and bless yourself, and honor yourself. You can't begin to tell how glorious you are. If you were to tell yourself about your wonderful possibilities, you would not begin to tell the whole truth, for your possibilities are without number or limit.

Bless those whom you meet. When you call upon a friend or at any house, say, "Let the love and peace of God abide upon this house." Every day I go through my house and dedicate the rooms to peace and love and health and prosperity, in the glorious name of Jesus Christ.

I wish I could tell you how this house we are in now, these rooms, are keyed up to such a high pitch of health and peace that all who come here are brought into a wonderful presence of healing and power. I feel it and discern it at once. But you can all dedicate your homes and every article in them to this same presence. Do it and you will not regret it. You can key your home up to such a pitch of health that no sickness can possibly enter there. Hundreds have done it, and you can.

Remember always that if you love your work, whatever it is, it will so love you that it will give you plenty of opportunities to render the service to humanity that you know that humanity stands so much in need of.

Only the good in our heart can advise us of the goodness that hides by our side.—*Maeterlinck*.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity Society Correspondence School, 913 Tracy Ave., Kansas City, Mo.

THE POWER OF EXAMPLE

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—I Tim. 4:12.



THE influence of one's life upon that of others is recognized in a general way, but its place as a factor in teaching might well be given more attention. By word and thought we may give out the Truth that we know, and help others to live in accordance with it, but if the whole force of our life is to be on the side of Truth, our example as well as our word and thought must declare it.

A recent letter from a lady in England brought this forcibly to our notice. She says: "To me, the article, 'Renunciation,' in October UNITY, was particularly encouraging. Truly, as you say, it is most important that we should be educated out of the 'funeral habit,' but how is this to come about unless we will stand firm when these things happen? I feel sure, from references in UNITY, you do not believe in wearing mourning. Knowing this was such a standby for me when 'King Edward' passed from our midst. All the world, it seemed, put on black. I was in a business house in the West End of London, and in the show room where many different people were coming and going, the gloom was almost overwhelming. I noticed that there was not one that did not complain—fretting and fuming at the nuisance. They could not even be gracious over it. One lady said she must leave town; the depression was more than she could bear. Being rather intimate with her, I asked, 'Why do you add to the gloom?' I, during business hours, had to wear black at all times. When she comprehended that after business I wore my usual colored attire, she was quite angry and said she would not walk a yard with me. My employer, who was a dear, sweet woman, was much against my procedure also. Feeling rather downcast with all this, yet feeling within that I could not act

contrary to the highest I knew, I called upon a teacher of Truth, one whom we had been studying under for several years, one who had taught us so much about the Truth of God, but I came away very sad, for she too had put on mourning. I could not help but ask why this was. Her reply was that the people were not yet ready for it and it would not do to shock them by appearing unsympathetic; that we in our hearts could know it was not true. She brought forth the statement, 'Mourn with those that mourn. Weep with those that weep.' On going to the Sunday service most of the students were in black, and I wondered how we were to overcome this error if the teachers did not help us, and we were to act so contrary to what was in our hearts. Why refuse to eat flesh because of appearing unsympathetic to our brother butcher and those engaged in the sale thereof? Is it not one and the same thing? Another important point you raise. Our first duty is to God. If this is true, then it is as much a sin to put on mourning as to be sick."

A man-fearing spirit is back of most failures to let one's light shine. If the world is ever to be lifted up out of its ignorant customs and standards, Truth must be taught and somebody must live it. You may teach the Truth ever so clearly, but if you go on living after the world, your influence for good is not what it would be if you were both teaching and living the highest that you know.

Emerson put this plainly when he said, "What I must do, is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

"The objection to conforming to usages that have become dead to you, is, that it scatters your force. It loses

your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible-Society, vote with a great party either for the government or against it, spread your table like base housekeepers, under all these screens, I have difficulty to detect the precise man you are. And, of course, so much force is withdrawn from your proper life. But do your thing, and I shall know you. Do your work, and you shall reinforce yourself. A man must consider what a blind-man's-buff is this game of conformity."

Emerson's writings are rich with bold, definite declarations like these, and if you want a little help in overcoming the man-fearing spirit, and developing that fearless courage which you need, read his essay on Self-Reliance. Of course one should use judgment and wisdom in meeting the world and its ways, but the light that will shine the brightest and farthest is the one that is not dimmed by cringing, man-fearing compromise.

"Ye are the light of the world," therefore "Walk as children of light."

BY THE WAY

With this issue, *The Study* completes its first year as a department in UNITY. We trust that it has been helpful to our students. A cordial invitation is extended to all students to contribute to this department. If you have not yet learned to express the Truth in a way to make your effort acceptable as a contribution, the experience you gain in writing out your thoughts will be helpful to you.

* * * *

Correspondents sometimes tell us that they do not expect to become teachers and healers—all they want is to be able to use the Truth for themselves and their families. This is a subtle form of selfishness, which will bear fruit sometime in inability to demonstrate, because it places limitation upon Truth. God is no respecter of persons, and family selfishness is not recognized in the great universal Love, which is ever pouring out blessings upon all who will

receive. One may not call himself a teacher or healer, but if he knows the Truth he should keep his heart open to give it out wherever there is need and wherever he has opportunity.

* * * *

A story may be absolutely true historically and at the same time be used in an allegory. Because an event which actually took place was afterwards used to illustrate a truth is no argument against its historical integrity. The life of every man is an allegory and represents phases of thought. One who looks upon it as reality calls it the history of the individual, but a deeper insight reveals that the man is working out the allegory of the soul. In some cases it makes no difference whether the story had any true historical foundation or not. For instance, the Parable of the Prodigal Son carries its message just as forcibly as it would if the events had actually taken place. This is true of most figurative teaching. It really does not matter whether it is true historically or not if we get the lesson it illustrates.

But with the story of Jesus Christ it is different. His life was a mighty parable, but it will not do to say that it makes no difference whether he ever lived or not. He accomplished in himself and for the race a great overcoming, redemptive work, which makes possible the salvation of men. Unless they believe in him and his work for them, they do not make connection with his saving grace.

Certain of his experiences, such as his temptation in the wilderness, could not well have taken place literally. They did occur, but they took place within his consciousness. We find that we meet the same experiences in our passing from sense-consciousness to spiritual reality. The fact that he actually took on himself our fallen nature with all its griefs and sorrows and overcame them, forms the basis of our hope of redemption and eternal life.

* * * *

Lessons sometimes have to be returned for rewriting because the student has used the wording of the original lesson, and we cannot tell whether he understands what he

has written out or not. In studying the lesson, look for the points made and be careful not to fix in mind the mere wording. "The letter killeth, but the spirit giveth life." If you grasp the truths presented, there will be a quickening power in your mind and body, and you will find it easy to express the Truth in your own original way.

* * * *

We are sometimes asked if all people have the same experiences in regeneration. Since all are of the same nature, it is no doubt true that in a general way the work of spiritual transformation is very similar in all who are undergoing this change. But no two individuals are exactly alike, and we would therefore conclude that no two have exactly the same experiences.

* * * *

Cruelty to animals is sometimes justified with the plea that man was made to have dominion over them. In the first place, the dominion which was given to man was within himself and over all his thoughts and feelings. In the second place, if it were true that he should hold the animal world in bondage to himself, he should remember that dominion should be exercised in love and mercy, and not in cruelty.

I AM WHAT GOD IS

"God is light, and in him is no darkness at all."—I John 1:5. "In him I live and move and have my being."—Acts 17:28. Hence, there is no darkness in me, for I am in God, in whom there is no darkness at all. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—II Cor. 4:6.

God is life, and in him is no death at all. I live, move and have my being in God. So living, having my being in God, there is no death in me at all.

God is good, and in him is no evil at all. I live, move and have my being in God (good), and as I live, move and have my being in God (good), there is no evil in me at all.

God is love, and in him is no hatred at all. I live, move and have my being in God (love). There is no hatred in me at all, for I am in God (love).

God is health, and in him is no sickness at all. I live, move and have my being in God (my health). There is therefore no sickness in me at all.

God is strength, and in him is no weakness at all. "It is God that girdeth me with strength and maketh perfect my way."—Psa. 18:32. I live, move and have my being in God (my strength), hence there is no weakness in me at all.

God is Spirit. I am the offspring of God. Therefore, being the offspring of God (Spirit), I am Spirit.

God is the one Life, Spirit, Substance. Being of the one Life, Spirit, Substance, I am just what God is. I cannot be anything less than what God is.—*W. A. Mansfield, 1239 3d Ave., San Francisco, Cal.*

PRAYER

ELLEN HAMILTON

Man approaches the door of the holy Inner Chamber wherein dwells the Father. By his desire he knocks, through the Father's love the door opens and he enters. A great light surrounds him and floods the secret place of the Most High. He approaches the throne, the glow of the Father's presence permeating every atom of his being; nearer and nearer he draws, not crouching and cowering in the attitude of a condemned sinner suing for mercy from a despot, but gladly and reverently, his heart answering to his Creator's love. There he bows in silent adoration of the Father who has created him in his image and likeness; there he sees and glories in his inheritance; there it is made plain to him that all are as the Father. His petition dies on the lips of mortal and a great flood of thanksgiving passes over him as a glowing, tender, lustrous light, thanksgiving for that which he has, for that which the Presence has revealed. "All mine are thine."

ANSWERS TO QUESTIONS

What is it to be made whole?

Man is spirit, soul, body. Wholeness is the perfect unification and expression of these three in Truth. Paul recognized and prayed for this wholeness when he wrote to the Thessalonians, "I pray God your whole spirit, soul and body be preserved blameless unto the coming of the Lord Jesus Christ." Healing or making whole is therefore very different from curing. A cure is a temporary patching up of some mental or physical condition. True healing is making whole, and is brought about by regeneration.

Why is it wise to make understandingly the following affirmation: God loves me and approves of all that I do?

"God loves me and approves of all that I do" is a recognition of the real Self of us, an acknowledgment of our Sonship. If we make this statement and apply it to the personal man, it is of course untrue. It is wise to make it in the understanding that "me" refers to the indwelling Lord or Higher Self, because by declaring this truth we identify ourselves with it.

Why was Job afflicted?

The book of Job begins with the statement that Job was a perfect and upright man, and it is written that God testified concerning him, "There is none like him in all the earth, a perfect and upright man, one that feareth God and escheweth evil." This was true of Job before he was tested. On the plane in which he was then living he was a good man. The word good here is not absolute but relative. This is proved by the experiences of Job and his attitude while being tried. Impatience, complaint and rebellion are revealed in all that he says to his would-be comforters. The first verse of the thirty-second chapter shows that the sin of Job was self-righteousness. When all his friends had ceased to try to convince him of the righteousness and justice of God, then the Lord answered Job and in the four chapters

which record God's words to him there is further light to be gained about the cause of Job's affliction. But he finally ceased to justify himself and became humble and obedient unto the Lord, and the Lord blessed him and gave him twice as much as he had before.

Tell just how you proceed when you study your Correspondence School Lesson.

I read the lesson through several times, slowly enough to take in the meaning of the statements made in the lesson. After that I take the first paragraph and study it to find the gist of it. I then write down a question suggested by the paragraph and answer it by the summing-up I had previously made in the gist of the matter. I take up each paragraph separately in the same way throughout the whole lesson. At the end, if I have more than twenty questions, I eliminate some; if not enough, I look the lesson through to find suggestions for more. Then I study the questions and answers.—*Mrs. E. Isabel Noyes, 6 Ashton Place, Cambridge, Mass.*

QUESTIONS TO BE ANSWERED BY STUDENTS

Many who seemingly never have any thought but of selfishness, have beautiful and healthy bodies. If thought makes the body, how do you explain this?

Tell how to make affirmations effective.

What is the best way to discipline the appetite and bring it under the dominion and authority of the Christ Mind?

PASS IT ALONG

"If you have a word of cheer,
 Speak it where the sad may hear;
 Can you coin a thought of light?
 Give it wings and speed its flight;
 Do you know a little song?
 Pass the roundelay along;
 Scatter gladness, joy and mirth
 All along the ways of earth."

SPIRITUAL INTERPRETATION

[Some have expressed a desire to know more about the Bible Class which was mentioned in the December number of *UNITY*. We found that Israel was so involved in the questions we are studying that we thought it well to take up first their history; so we began with the call of Abram. We watch three points: first, the historical facts; second, their application to our own growing spiritual consciousness, and third, the relation of Israel as a nation to the kingdom of God as it is to be established in the earth. The following is a brief summary of some of the lessons we have had:]

Evolution is always preceded by involution. Israel's journey into Egypt is involution, and their coming up out of that land is evolution—not material evolution, but spiritual unfoldment. All people and events connected with this history symbolize states and conditions which every one passes through in coming up out of the darkness and ignorance of personal consciousness into spiritual consciousness. Even people who are of the orthodox faith recognize that God's deliverance of Israel from Egyptian bondage, and their journey through the wilderness to the promised land, are types of man's ongoing in the spiritual life. If this is true, and it is, it follows logically that the journey down into Egypt also had its meaning.

Israel's history begins with the call of Abram, who was a type of faith because he believed God against everything that appearances testified. For his faith, God promised him great blessings. This promise had the beginning of its fulfillment in Abraham's life, the life of his son Isaac, and Isaac's son Jacob. Jacob (*I Am*) had twelve sons, representing the twelve faculties in mind. The story of Jacob and these sons, and their going into Egypt, is so familiar that it is not necessary to tell it here. Of these sons, Joseph stands for the *I Am* working through the imagination. Egypt is the darkness of the unregenerate subconsciousness of man. Joseph went first down into Egypt, which fulfilled the law through which all mental work is done, the imagination forming first that which is to be made manifest, and then the other faculties doing their work in order. When the Truth begins

its work in the subconsciousness of man, it brings great blessings which Pharaoh, ruler in the subconscious of the natural man, recognizes. Many remember the joy and satisfaction and blessing that came with their first glimpses of Truth, and their first demonstrations; but as the Spirit grows and increases in consciousness, the personal man changes his attitude. "There arose a new king over Egypt which knew not Joseph." Everything is harmonious while the personal self remains undisturbed in his authority, but when it feels that it is in danger of being interfered with by the spiritual consciousness growing within, it begins to oppress and hold in bondage those thoughts and states of mind that are of faith. Then a deliverer is needed, and Moses is called. This is a new factor in consciousness, and it represents the great deliverer, Jesus Christ, who was to come. So Moses said to the children of Israel, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me."

When Moses saw the affliction of his brethren in Egypt, he took the law into his own hand and tried by his own efforts to right the wrongs. "He slew the Egyptian and hid him in the sand." For this he had to leave Egypt. After a period of discipline and preparation, God called him to deliver the Israelites out of the hands of the Egyptians. Moses went to Pharaoh with the Lord's message, that he should let the people go, but Pharaoh refused. Then followed the series of plagues upon the Egyptians, first of blood, then frogs, lice, flies, the cattle plague, boils with blains, locusts and darkness, ending with the death of the firstborn of all the Egyptians.

The record says that the Lord hardened Pharaoh's heart. This seems out of harmony with the character of God as Love and Justice; but when we understand just how this hardening works in the consciousness of man, we find that it is perfectly consistent with God's character. Certain things in the subconscious are unknown to us until they are brought to light in overcoming. Sometimes an error seems to be entirely overcome; for instance, some thought of hate or

anger; but all the while it may be lurking within, awaiting a chance for expression. Perhaps every overcomer has had the experience of struggling with some unloving thought and thinking that it has been overcome until the presence or some act of the unloved one brings to the heart a steely, hard, unrelenting feeling. Then he knows he has still some more overcoming to do before he is out from under the rule and bondage of Pharaoh. This merely illustrates what everyone can see for himself along some of the lines of overcoming that may be going on within himself.

The plagues described as coming upon the Egyptians are the diseases and troubles under which man struggles while he is in personal consciousness. For instance, we can see that since all these things take place within man, the river which is turned into blood must be in the body. We may not be altogether clear as to what physical condition is produced by this turning of the waters of life into blood, but if our minds are fixed on God and our whole being is consecrated to him, we will escape this condition as well as all others that are called plagues. "No plague shall come nigh thy dwelling." Perhaps we shall yet see the connection between some of these plagues and the microbes which are believed to be health-destroying.

One thing should be especially remembered, and that is that the plagues were not upon the Israelites, but upon the Egyptians only. "When the darkness was in all the land of Egypt three days, and they saw not one another, neither rose any man from his place for three days, but all the children of Israel had light in their dwellings." "That ye may know how that the Lord doth put difference between the Egyptians and Israel."

This difference was not made because Israel was perfect or sinless. The record shows that they were rebellious and murmured against Moses, but they were protected and cared for on account of the covenant made by God with Abraham their father. In other words, the faith of Abram was counted to him and his seed for righteousness. This is an especially helpful point for overcomers because we some-

times feel that we are guilty and not worthy of blessings from the Lord; but if we have faith, our faith will be counted to us for righteousness, and we will be delivered from evil while the righteousness of the Spirit is being established in us.

In reading the history of these plagues, one feels that it is very strange that Pharaoh was so persistent in having his own way and in refusing to obey the commands of the Lord, but we find in ourselves a like tendency. The personal man, when he gets into hard places, is ready to promise anything if only he may be delivered. When he is delivered, he very soon forgets all his good intentions, and his will arises in determination to do as he pleases. This brings on another experience, and yet another until the personal will is finally overthrown.

In the lesson on the Passover, the question came up as to whether the sacrifices that the children of Israel offered at the command of the Lord were intended to be literally slain, or whether they were all symbolical. Evidently the people believed that they were required to actually slay animals for the atonement of their sins; but now in the light that shines more clearly because man has become better able to understand God, a new meaning may be seen in all this sacrificial requirement. If God is Love, it seems strange that he would demand the slaying of thousands of helpless, innocent creatures to appease his wrath. He was evidently teaching and preparing the people by symbols for the great atoning, redemptive work of Jesus Christ; and if in their blindness they overlooked the Spirit and carried it all out in the letter, they are not entirely different from those in this day who are still unawakened spiritually, and insist upon literal interpretation.

Some Bible texts seem to indicate clearly that the Israelites did mistake God's purpose in their sacrifices. I Sam. 15:22 reads, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." In the Psalms it is written, "Offer the

sacrifice of righteousness." "I will offer in his tabernacle sacrifices of joy." "Sacrifice and offering thou didst not desire: mine ears hast thou opened; burnt offering and sin offering hast thou not required." "For thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." The Wise Man in his Proverbs says, "To do justice and judgment is more acceptable to the Lord than sacrifice." The Word of the Lord through the prophet Isaiah was: "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fatted beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. Bring no more vain oblations; your new moons and your feasts my soul hateth. And when ye spread forth your hands I will hide mine eyes from you: yea, when ye make many prayers I will not hear: your hands are full of blood." Through the mouth of the prophet Hosea, God spoke, saying: "They sacrificeth flesh for the sacrifice of my offerings, and eat it; but the Lord accepteth it not." "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Jesus, referring to this, said, "But go ye and learn what that meaneth, I will have mercy, and not sacrifice." Jesus told one of the scribes: "There is one God; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself is more than all whole burnt offerings and sacrifices." In his letter to the Hebrews, Paul discusses the question of the sacrifices. He says that they were a shadow of things to come. In closing, he writes: "Therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But do good, and to communicate forget not: for with such sacrifices, God is well pleased."

From the above texts there can be no question that the Mosaic sacrifices were figures typifying the plan of redemption. It seems an unfortunate thing, not only for the animals

but for the human race, that such rivers of blood flowed from an erroneous idea of God. Even in this enlightened age, men excuse the cruelty and crime of slaughter for food by referring to this ancient custom of wholesale slaying for sacrifice. Cruelty reacts on those who practice it, and the merciless killing of creatures to gratify the carnal appetite of man reacts upon the race, not only in disease, but in a hardening of the heart that shuts out the consciousness of God as love.

This was all illustrated in the experience the children of Israel had after they crossed the Red Sea. They looked back and longed for the fleshpots of Egypt. They "fell a lusting" and cried for flesh to eat. God granted their desire and gave them flesh in the form of quails, but their lustful appetite brought upon them a great plague and many perished. Such experiences are common in this day, and many are suffering because they yield to the demands of the appetite for flesh food.

The history of the children of Israel is so vitally interesting and full of meaning to every one who is living the overcomer's life that he finds it full of help in his demonstrations, although he may not see all the fine meanings of all the details. In our first study we can get the general trend of the story and its application, and more and more of its richness will open to us as we meditate upon it and put into practice that which we do know. "Whatsoever things were written aforetime, were written for our learning."—*E. L. C.*

I harbored a thought, an evil thought,
And it grew, and it grew, and it grew,
Till at last I was bound like a leashed hound,
To do as my foe bade me do.

I harbored a thought, a Christ-like thought,
And it grew, and it grew, and it grew,
Till at last I was free, peace abided with me,
Love hallowed the world through and through.

SUNDAY LESSONS

It has been demonstrated by all systems of instruction that, in order to make a lesson of permanent value to the student, he must not only *think* about it, but he must also *express* his thought in audible or written words. Adopting such a system of instruction transforms all religious meetings into schools of recitation, and demonstration of principle. This is our aim in printing these Lessons, with their accompanying questions. Every member of every congregation where the Lesson is used, should study them in advance and write out his answers before going to the meeting. A leader should be appointed, who is a trained metaphysician and capable of explaining questions that have not been clearly answered by students.

The Unity Correspondence School is prepared to give courses of lessons to prospective teachers, that will fit them for the work. All those who have already graduated from this School are invited to write to us for instructions as to the best manner of starting and conducting meetings. The system here proposed has been tested among the people at this Center and found to be very satisfactory. Remember, "It is not I, but the Father within me, he doeth the works."

SUNDAY, FEBRUARY 22

THE HEALING POOL

Scripture Text—John 5:1-13

1. After these things there was a feast of the Jews; and Jesus went up to Jerusalem.

2. Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches.

3. In these lay a multitude of them that were sick, blind, halt, withered.

5. And a certain man was there, who had been thirty and eight years in his infirmity.

6. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole?

7. The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8. Jesus saith unto him, Arise, take up thy bed, and walk.

9. And straightway the man was made whole, and took up his bed and walked. Now it was the sabbath on that day.

10. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed.

11. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12. They asked him, Who is the man that said unto thee, Take up thy bed, and walk?

13. But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place.

SILENT PRAYER: *The wholeness and perfection ever present in Divine Mind heals me.*

Nearly all the miracles of Jesus were in connection with a feast of some kind. In this lesson it is stated, "There was a feast of the Jews, and Jesus went up to Jerusalem." A feast symbolizes appropriation in a large measure—that is, laying hold of Divine potentialities. Eating is the outer representation of an inward fact—that fact being spiritual. Jesus used the outer symbol to represent the spiritual reality when he told his disciples to eat the bread as his body and drink the wine as his blood. When we affirm with spiritual understanding the fact of the omnipresent substance, we are eating the body of Christ, and when we affirm the omnipresent energy and eternal life of Spirit, we are drinking the blood of Christ. When we enter into this understanding, the outer symbols are not necessary—we have the substance in mind and Spirit.

Bethesda means "House of Mercy," a place for caring for the sick. It represents the thought of sickness in human consciousness and the necessity of healing centers. It is connected with the senses, the "five porches." The thought of sickness has formed in human consciousness a thought atmosphere that holds people in sickness and makes them slaves to a multitude of healing remedies. Looking to these external aids, men lose sight of the power of the Spirit within them to rise up and overcome negative states of mind. The thought of sickness becomes a mental disease—a sort of mild insanity. Physicians recognize certain patients as having the "hospital habit." They make it a practice to go to the hospital for a certain period every year, whether they are ill or not.

The "great multitude" that lay near the pool of Bethesda, are the accumulated thoughts of weakness in human consciousness waiting to be helped—when they should be helping themselves. Jesus understood the situation, and the healing remedy, "Take up thy bed, and walk."

There is an infirm state of mind in every one who gives up to sickness. The spiritual *I Am* can at any time speak the word of *activity* and cause the infirm thought to move from its place of rest. Never allow the thought of the possibility of sickness to have any place in your mind. Some people have all their lives labored under the thought that they are "delicate." It has become a mental habit, and they are looking for help to get into the healing pool, which they think is external. It is the Truth that lifts them out of this delusion, and through it they are made whole.

QUESTIONS

1. What is a "feast"?
2. Give the meaning of Bethesda.
3. What kind of thoughts quicken and heal?

SUNDAY, MARCH 1

THE BREAD OF LIFE

Scripture Text—John 6:27-40

27. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed.

28. They said therefore unto him, What must we do, that we may work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou?

31. Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat.

32. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven.

33. For the bread of God is that which cometh down out of heaven, and giveth life unto the world.

34. They said therefore unto him, Lord, evermore give us this bread.

35. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

36. But I said unto you, that ye have seen me, and yet believe not.

37. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.

38. For I am come down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day.

40. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

SILENT PRAYER: *I rest in the consciousness that the substance of my life is spiritual.*

After feeding the multitude Jesus retired to the mountain and spent the night in prayer. It is the universal testimony of those who are in the regeneration that they have to spend much time in prayer on the mount of spiritual realization. To pray all night is not unusual with one who is striving to make complete at-one-ment with God. In the depths of the soul are thought aggregations that require the redeeming power of the Spirit exercised to its utmost. No one knows his strong and weak points thoroughly until he has analyzed the structure of his soul. This requires concentration, meditation, prayer; in fact, all the movements of the mind put to their highest activity. Prayer is but a name for mental activities far beyond the range of ordinary comprehension. For example, to overcome the subjective thought of old age involves a series of co-related thoughts preceding it. These have to be raised to a high vibration through energizing the whole system with a new life current.

The outer consciousness strives for the things of sense, but one who has found the real substance and source of supply proclaims, "Work not for the meat (food) which perisheth, but for the food which abideth unto eternal life."

To do this inner work that redeems the whole man and

puts him in touch with spiritual realities, one must believe on, or have faith in, him "whom he hath sent." This one who is sent of God is Christ, Spiritual Man, the higher self of every man. We must believe that there is a Spirit in man that transcends the mortal, and that it has power to do all that we conceive possible to God. Thus God's work is done in us.

The tendency of men to believe that some prophet or wise one has access to God which they have not, must be refuted. The Jews counted the manna given to their ancestors by Moses as in some way having to do with their salvation. Jesus says, "My Father giveth you the true bread out of heaven." You must be your own high priest and prophet. God is the sustaining substance and life manifesting through each soul; how, then, can he pass his resource to that soul through some human instrument? He cannot, and all dependence upon such helps is weakening and futile in the end.

I Am the bread of life. Whoever believes on the spiritual *I Am* as his Oversoul, and affirms it as his *substance and life*, shall never hunger nor thirst.

QUESTIONS

1. What is prayer?
 2. What must man believe in order to overcome?
 3. To what extent should we depend upon others for spiritual help?
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SUNDAY, MARCH 8

I AM THE DOOR TO THE SOUL

Scripture Text—John 10:1-16

1. Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

10. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.

11. I am the good shepherd: the good shepherd layeth down his life for the sheep.

12. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them:

13. He fleeth because he is a hireling, and careth not for the sheep.

14. I am the good shepherd; and I know mine own, and mine own know me,

15. Even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

SILENT PRAYER: *I am the open door to Divine Perfection.*

The door of your mind is your *I Am*. "I am the door of the sheep." "Sheep" are your thoughts. The "thief and robber" is mortal thought. The "porter" is the will. The "good shepherd" is also the *I Am*.

All forces that come into your consciousness in any other way than through your own *I Am* are thieves and robbers. No man can be saved from the limitations and mistakes of ignorance except through his own *I Am* volition.

There is a widespread belief that we can turn over to those who have better understanding the straightening out of our tangled thoughts, and thousands are in this age getting financially fat through the credulity of those who are laboring under this delusion. Such help may be extended temporarily, but it always proves a "thief and a robber" in the end. The true healer is always *teacher*, and instructs

his patients how to open the door to the "good shepherd," the Divine *I Am*.

"The good shepherd layeth down his life for the sheep." This means that the high spiritual *I Am* lets itself become identified with the limitations of self-consciousness that it may lift all up to the spiritual plane. "I lay down my life that I may take it again."

When we open the door of the mind through consciously affirming the presence and power of the Divine *I Am* in our midst, there is a marriage or union of higher forces in Being with lower; and we find that we are quickened in every part—the life of the *I Am* has been poured out for us. Thus Christ becomes the Savior of the whole world, by pouring this higher spiritual energy into human consciousness. But we must each for himself take it and identify ourselves with it. The individual *I Am* is the only door through which it can get into our thoughts in a legitimate way. If it comes through mediumship, or hypnotism, or mental suggestion, without our willing co-operation, it is a "thief and a robber."

There is but one life-giver, one savior, the Christ; and the only door through which that Divine Essence can come to us is through our own *I Am*. Jesus of Nazareth points the way, but everyone must take up his cross and follow him; must "overcome" as he overcame.

QUESTIONS

1. What is the door of the mind?
 2. How do we open this door to God?
 3. Who points the way?
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SUNDAY, MARCH 15

THE TRANSFIGURATION

Scripture Text—Luke 9:28-36

28. And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray.

29. And as he was praying the fashion of his countenance was altered, and his raiment became white and dazzling.

30. And behold, there talked with him two men, who were Moses and Elijah;

31. Who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem.

32. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.

34. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35. And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him.

36. And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

SILENT PRAYER: *In my spiritual illumination, I am the beloved—the chosen Son of God.*

Going up into the mountain to pray, means an elevation of thought and aspiration from the mortal to the spiritual viewpoint.

The prayer of Understanding, which is founded in unselfishness, sends out a very high and pure thought vibration. All mental action radiates rays of light—they are now called by physical scientists "N-rays." Psychics have long claimed that they could see these rays surrounding the body, not only of human beings, but animals, plants, and even stones. Their claims have been considered chimerical until in the last few years science has found that it can measure the force of these rays, and it is taking them into the realm of so-called *exact science*.

The character of the thoughts has all to do with the emanations of these rays. If the thoughts pertain to the things of sense, they are dark and weak; if the affectional and intellectual nature is active, they become highly colored and forceful, but when the mind is exalted in prayer, a dazzling light radiates from all parts of the body, but especially the head.

To pray effectively one must have faith (Peter), love (John), and understanding (James). These accompanying the *I Am* (Jesus) in prayer, reveal the law of denial (Moses) and affirmation (Elijah), which eventually does away with the personality, and brings forth the Christ at Jerusalem, city of peace.

Faith, Love and Understanding are "heavy with sleep" when we begin our devotions, but they become awakened through the exalted exercise of thought, and take on a certain degree of spirituality. But they do not fully understand the law of Divine Unity which exists in the higher spiritual. Faith would erect three tabernacles, or temporary thought-bodies, not yet realizing the body of Christ, which is a unit.

After great spiritual activity there is a period of quietness, sometimes even gloom, and a feeling of fear takes possession of the developing, but not yet permanently illuminated consciousness. But the Father is not absent, and his voice flows out from the depths within in assurance of Divine Sonship.

When this conviction comes of the unity of the *I Am* with its Spiritual Source, there is neither denial nor affirmation, but simply *I Am*, Jesus. Holding the peace and telling no man, in those days, any of the things which they had seen, represents the inability of the mind to express the revelations of the spiritual. There are no occult secrets to those who are spiritually quickened. Yet no language can explain that which occurs on a plane of consciousness in which the conditions and relations are far different from the material. The limited mind cannot grasp the powers of the unlimited.

QUESTIONS

1. What is "going up into a mountain to pray"?
2. Explain "N-rays."
3. In what state of mind do denials and affirmations cease?

SUNDAY, MARCH 22

DEMONSTRATING OVER ERROR

Scripture Text—Luke 15:1-10

1. Now all the publicans and sinners were drawing near unto him to hear him.

2. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3. And he spake unto them this parable, saying,

4. What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he hath found it, he layeth it on his shoulders, rejoicing.

6. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.

7. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.

8. Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it?

9. And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost.

10. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

SILENT PRAYER: *The joy of repentance and the forgiveness of consciousness of sin, gives me peace and health.*

Some metaphysicians hold that error thoughts will perish of their own accord if we ignore them entirely and keep our attention fixed on the good only. This is undoubtedly a correct position, assuming that the error thoughts will not insist upon bobbing up now and then. But the experience of most people is that these sinner thoughts have a way of making themselves especially prominent after the Truth has come into consciousness, as in this lesson we are told, "Now all the publicans and sinners were drawing near unto him." So we find that the shortest and quickest way is to go after these sinners and bring them to repentance. This

is called "demonstrating over error," or according to Jesus, "overcoming."

Jesus lays unusual stress upon the necessity of "overcoming" in order to get into the kingdom of heaven; many times the expression is used in Scripture, especially in Revelation. We are to be vigilant in correcting these thoughts that fall short of the Divine Ideal—the perfect man.

But the "Pharisees and scribes murmured, saying, this man receiveth sinners, and eateth with them." So those today who are in the intellectual perception only of Truth argue that when we search out our faults and deny and affirm for them, that we are making too much of them, and that they will become prominent in consequence.

However, a deeper understanding of the law of thought shows us that every manifestation of the thinker partakes of his characteristics. Therefore, every so-called evil or sinner thought has a certain quantity of good in it, and life, and intelligence—it is a thinking entity itself, and must be dealt with just as you would deal with one of your children. So it is unwise to ignore these children of the mind, or give them a mental opiate, consoling ourselves that they are dead, when they are in reality out in the wilderness of the mortal realm—"lost sinners."

The Truth is not afraid of being contaminated through association with sinners. Jesus did not associate with publicans to become one with them, but to raise them up. He did not pander to wrong in any person or class—he did not seek to gain favor with the publicans by avoiding the Pharisees. Both classes were sinners, and he had an object in associating freely with them.

The Pharisee state of consciousness draws aside from sin, and through its own assumption of righteousness fails to detect some glaring error in its own thought. Search yourself, and see if you are short any sheep. It is a very pure character that is ninety-nine per cent good, and most of us would be content to rest with that high standard, but Jesus says, "Go after that *one* which is lost and find it."

"There is joy in heaven over one sinner that repenteth

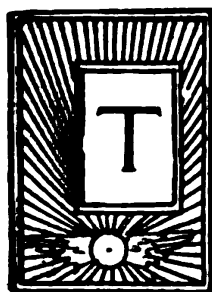
more than over ninety and nine righteous persons which need no repentance." Heaven is peace, and love, and justice, and goodness—it is the *real* of God and man. We accept this as a matter of course and rest in its harmony. But if there is a part of the consciousness which has been outside of this heavenly condition, and we succeed in bringing it in, how we rejoice over the demonstration! Then we say to our friends and neighbors, "Rejoice with me, for I have found my sheep which was lost."

QUESTIONS

1. How do we get rid of error thoughts?
2. How should we bring sinning thoughts to repentance?
3. What is the Pharisee state of mind?

AS TO THE CHARACTER OF SIN

[Extracts from *Theologia Germanica*. Written 400 years ago.]



THE Scripture and the Faith and the Truth say, Sin is naught else, but that the "creature" turneth away from the unchangeable Good, and betaketh itself to the changeable; that is to say, that it turneth away from the Perfect, to "that which is in part," or imperfect, and most often to itself.

Now mark: when the creature claimeth for its own anything good, such as Substance, Knowledge, Power, and in short Sense-mans whatever we should call good, as if it were that, or possessed that, or as if that were itself, or that proceeded from it—as often as this cometh to pass, the creature goeth astray.

What else did Adam do but this same thing? It is said it was because Adam ate the apple that he was lost, or fell. I say, it was because of his claiming something for his own, and because of his I, Mine, Me, and the like. Had he eaten seven apples, and yet never claimed anything for his own, he would not have fallen: but as soon as he called something his own, he fell, and would have fallen, had he never touched an apple. Behold! I have fallen a

hundred times more often and deeply, and gone a hundred times farther astray than Adam: and not all mankind could amend his fall, or bring him back from going astray. But how shall my fall be amended? It may be healed as Adam's fall was healed, and on the selfsame wise. By whom, and on what wise was that healing brought to pass? Mark this: man could not without God, and God should not without man.

Wherefore God took human nature or manhood upon himself and was made man, and man was made divine. Thus the healing was brought to pass. So also must my fall be healed. I cannot do the work without God, and God may not, or will not, without me; for if it shall be accomplished, in me, too, God must be made man; in such sort that God must take to himself all that is in me, within and without, so that there may be nothing in me which striveth against God, or hindereth his work. Now, if God took to himself all men that are in the world, or ever were, and were made man in them, and they were made divine in him, and this work were not fulfilled in me, my fall and my wandering would never be amended except it were fulfilled in me also. And in this bringing back and healing, I can, or may, or shall do nothing of myself, but just simply yield to God, so that he alone may do all things in me and work, and I may suffer him, and all his work, and his divine will. And because I will not do so, but count myself to be my own, and say, "I," "Mine," "Me," and the like, God is hindered, so that he cannot do his work in me alone and without hindrance; for this cause my fall and my going astray remain unhealed. Behold! all this cometh of my claiming somewhat of my own.

When you reach the point where you cannot learn from anything and everybody you are a fossil. The large mind is the receptive mind.—*Katherine H. Newcomb.*

Difficulties are meant to rouse, not discourage—*Channing.*

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.

SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

February 20 to March 20, 1914

Held daily at 9 p. m.

*I rejoice because my name is written in the heaven
of spiritual harmony and wholeness.*

PROSPERITY THOUGHT

February 20 to March 20, 1914

Held daily at 12 m.

*In the Name of Jesus Christ I mould the All-
Providing Substance into whatever I desire.*

PROSPERITY THOUGHT

In the Name of Jesus Christ I mould the All-Providing Substance into whatever I desire.

Spiritual thoughts are infinite in their degree of potentiality, each one being measured by the life, substance and intelligence with which it is expressed. The word brings into expression and activity the thought, and executes it, so that every word has within it potentiality and power which, when the word is spoken, goes out as a vibratory force and is registered in the All-Providing Substance or Universal Ether.

The mightiest word that man can speak is Jesus Christ. This is the name above all others, the "name above principalities and powers," the name of the only begotten Son of God. Jesus Christ is the Principle of Life. It is omnipresent. It holds within it all science and all power in heaven and earth.

The name, Jesus Christ, has power to mould the Universal Substance. It is one with the Father-Mother-Substance, and when spoken, it sets into action a force that always brings results. The One Great Master understood that his name, when spoken, would accomplish things, and he tried to impress this truth upon his disciples.

"Whatsoever ye shall ask the Father in my name, he will give it you."

"If ye shall ask anything in my name, I will do it."

You cannot ask for anything simpler, easier of execution, or freer from irksome conditions in demonstrating supply. "Hitherto [before the name Jesus Christ was given to the world] have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

All Things Made New

Christ is the universal, ideal Man. Through Jesus he said and says now: "I am the Truth. To this end was I born, and for this cause came I into the world that I should bear witness to the Truth." His foundation was the Truth, and he declared it fearlessly; without regard to man-made institutions or churches. He brought a sword—the sword of Truth. He made no compromise with error and old beliefs. He did not build upon the old. The old theology was decayed and found wanting. The more men followed it, the deeper they involved themselves in sin, sickness, poverty and death. Jesus changed the whole body of the race thought and showed them the way to righteousness and salvation and life. He made a new heaven and a new earth. "Behold, I make all things new."

* * *

The Concentration Leaf

In speaking of the Concentration Leaf on page eleven of "Instructions to Patients," you say, "We impress our thoughts upon the Leaf," etc. Does this mean without printing machinery? How long does the process require?—* * *

The printed words upon the leaf are placed there by machinery, but the thought which the words embody, is impressed or thought into the leaf itself by the power of the mind or Spirit. Realizing the Presence and the Power of the Spirit, we lay our hands upon the leaves and repeat audibly and silently the words printed upon it. Hold a leaf between your hands and concentrate your thought upon the truth that is printed upon it, and you will feel a warmth spreading through your hands and over your body. You will feel this more or less strongly according to the power and length of your concentration. What you feel is the Spirit

and Life Energy of the Word. Jesus says, "My words are Spirit and they are Life," and this may be imparted or impressed upon a so-called material thing, and be received again into the consciousness of one who understands. This is similar to transmitting by telegraph or telephone, and when wireless telegraphy is fully understood, mind will learn to communicate with mind without any visible means of communication. * * *

Relation of Demonstration to Consciousness

As students of the Truth we are often asked, "What do you mean by saying, 'I demonstrate'?"

Webster says that to demonstrate is to establish beyond the possibility of a doubt. A demonstration of the Truth is a complete change of consciousness, including the elimination of error and the establishment of Truth. The Great Demonstration so often mentioned by metaphysicians is the demonstration of Eternal Life, or the "establishing beyond the possibility of doubt" the fact that Life is Omnipresent and Eternal, and that it is ours just to the extent that we are conscious of it.

"Consciousness" plays a very important part in demonstration. All the attributes of Spirit are eternal, but before they are eternal to the individual he must become conscious of them. A man might starve to death with enough food in the adjoining room to have saved his life, yet if he were not conscious of it being there and did not appropriate it, it would do him no good.

A great many people are "starving to death" today because they are not conscious of the spiritual food so close at hand. Intellectual understanding has no saving power in itself; it cannot bring one in touch with the Great Omnipresent, Eternal Life, but it can and does prepare the way for the advent of the Christ Consciousness; the change from the mortal to the Christ consciousness, making possible the attainment of Eternal Life.

Life is a principle just as mathematics is, and it only requires a correct application of its rules to make the Great

Demonstration. Life in the Absolute is Eternal. What is the Absolute? It is the realm of Divine Mind in which all things exist in their original perfection. It is the unrelated, the limitless. The thing then for the demonstrator to do is to lay hold of Life as it is in the Absolute, and by continued affirmation and prayer bring it into manifestation in his body.

Man is a threefold being, Spirit, soul and body, and the perfect demonstration is not made until all three are lifted up and redeemed in Christ. God's Idea of Man (his offspring) includes the unification of Spirit, soul and body, but before it can be manifest in completeness it must be recognized and entered into in every thought and word and act. It is a common belief that the body must be denied because of its appearance of materiality. How can it help appearing material when it is being continually held in the thought of materiality? The mind is the great creative force of the body, and every thought is a cell builder, the character of the thought determining the character of the cell, therefore, you can readily see that natural thoughts would make a natural body, and spiritual thoughts would make a spiritual body.

Man has long been building his body with a natural mind, and as a result he is reaping a body that is subject to pain, sickness and death. But now people are beginning to wake up to the fact that the body is built by thought, and they are taking care to put the right kind of material into their work. You would not expect a builder to use faulty lumber, stone and mortar to erect a perfect building which would stand forever amid all the storms and bad weather to which it would be subjected; and no more can man expect to put into his body all the thoughts of the mortal man and still reap a body that is incorruptible.

This matter of body-building is very important, and requires a great deal of consideration on the part of the metaphysician. He will soon learn which thoughts are destructive and which constructive, as well as to eliminate these which are undesirable and entertain those which make for

perfection. The only thoughts which will build a body that is incorruptible are God-Thoughts, and the only way for man to receive these thoughts in their original perfection is to go direct to the Fountain-Head (Divine Mind). Here in silent communion he receives the Word of Life and carries it out into his daily life and meditation.

Another factor that has to be taken into consideration in making the Great Demonstration is the subconscious mind. This is the memory or storehouse, which is made up entirely of past thoughts, good and bad. These thoughts are continually making their presence known, oftentimes beguiling man into the belief that he is after all only a mortal man, subject to error conditions of the mortal mind. These thoughts should be met with a specific denial.

The heart is the region of the subconscious, and we are told "as a man thinketh in his heart, so is he," so you will see that man has a very definite work to do in redeeming the subconscious mind from all error thoughts. This is the work done by Joseph in his sojourn in Egypt; Egypt representing the unregenerate subconscious mind of man, and Joseph representing the imagination. Man, from his *I Am* consciousness, sends into the subconscious mind the perfect picture, and very soon the thoughts begin to take on the character of perfection which are imaged for them, and the process of redemption is begun.

However, one should not be discouraged if his body does not at once manifest the Truth of his spoken Word. He should remember that he has, by long continued wrong thinking, formed it as it now is, and that it may take persistent effort on his part to break down the walls of materiality which he has built around it.

Let us then pray for this renewal of our minds which will bring us into the realization that all life is of God and therefore eternal; let us invoke the aid of the Holy Spirit in demonstrating it through the understanding of the unity of Spirit, soul and body in Christ. "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death."

INTERPRETATION OF DREAMS

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction, That he may withdraw man from his purpose, and hide pride from man."—Job 33:14-18.

God has taught his people in dreams since the beginning of history, and he is still instructing them in the same way. Dreams are such a common experience that many people pass them by without giving them the consideration they should have. Others interpret them literally, and thus lose the real lesson.

The language of dreams is symbolical; for instance, in dreams cattle represent reserve strength; horses, vitality; a little child, a new state of consciousness; a funeral, the passing away of some error state of consciousness which the person who dies represents. These are just a few suggestions which any one may carry out at length, and apply in his own case as he discerns the *idea* which the dream represents.

We receive from our members many letters asking the interpretation of dreams; some we can answer, others are related to some personal experience of the writer, which we would have to know in order to interpret the dream. Every dream has a meaning and will become a source of information to the dreamer if he knows how to interpret the characters. They should not be taken literally. They stand for ideas and thoughts, and usually bear upon some matter that the dreamer is interested in. In getting at their meaning first resolve the events shown in the dream into ideas. This will give you the key with which you can unlock all the rooms of mystery.

Here are some samples of dreams, with the interpretations by our Silent Unity correspondents:

What is the meaning of this dream or is it a disturbed conscience? I awoke at three o'clock and it was as light as day; I lit a lamp and after seeing it was only three o'clock, went back to bed. How I got up there I don't know, but I was in a large house with my brother-in-law, sister-in-law, and all five of our children. We were up on the fifth landing and could not get down. We tried every way, but there was no way (only one). Some one of the dozens below passed up a light oak door (big one, too), but we saw that to get on that would be to fall hard. Suddenly something came in the sky like a cup as large as a barrel, with a handle on it. Someone said, "That's the promise." What was meant

by the promise? Then something said, "Reach up and find the key," and I reached up over a window on the landing and found a push button and by just touching that button (not pushing) the combination of the steel work and steps just raised out of the nowhere into now and we walked down, and everyone seemed mad at me for having found the key over the window. When we all got home to my house the work was all undone and I had to get to sweeping, and they all would laugh at me and get in the way and say, "She'll come out all right." They thought I was mad because I cried and fell on my knees, holding to my broom and the foot of the bed. They all ran out to meet a minister who was turning around in the yard, and asked him if he was coming in, and he said no, he was going to Arcada. I heard a shot and looked and saw a black, sinking object with a flare tail of smoke; then the alarm went off and I got up (five o'clock then).—*J. F.*

Yes, your dream indicates a disturbed conscience, because of the many happenings, but it also reveals to you how to overcome and surmount any difficulty before you.

The house refers to your own body, and your sister, brother-in-law and five children (five senses) represent related faculties of your mind which need to be brought into harmonious activity. Your being in a new house, then returning to your old home to find things in disorder, plainly shows you the state of your own mind. At times you are looking upward and forward, then you allow old thoughts to dominate you. The stairway means the steps you must take to overcome the sense-man, and the door without the key is the mental condition which is keeping closed from you the right road leading to freedom.

The key which you finally found represents the knowledge within yourself which will unfold the Truth, and that is the only way by which you will gain liberty from all mortal errors. Your dream points out this fact by showing you there was but one way for you to descend. The promise spoken of is given in Psalm 91:16. "With long life will I satisfy him, and show him my salvation." The minister

represents spirituality, but his turning around many times indicates indecision. The black, sinking object is the subjection of your personality to the higher self, which takes place when man is willing to give up the gratification of the senses for spiritual things.

* * * *

Last night I dreamed I was walking with a number of friends in a large, beautiful forest, and as I looked up through an opening among the trees, I saw the sky was a very dark blue and a multiplicity of stars could be seen. As my vision penetrated further away to the southern sky, I saw a very large stone castle silhouetted on the sky, and the outlines of the castle were plainly marked and illuminated by numerous electric lights, as were the doors and windows. The castle was a very large one, having a tower at each end, and a higher tower in the middle, a veritable tower of strength, and like the other parts of the building, was illuminated by numerous electric lights, making one of the most beautiful sights that I had ever seen. The level ground surrounding the castle was scientifically laid out, with its broad, white walks, and the arrangement of the shrubbery and flowers showed the mind of an artist of no mean ability, which produced a very great admiration on our part for the castle and surroundings.

It was plainly visible for a considerable length of time, and as I was admiring the natural beauty of the castle, with its beautiful flowers, its architecture which was so plainly marked by the electric lights and all silhouetted against the azure sky, I wondered what it was, and then some one said to me, "This is Canopy Castle, and it is for you." Then, as if by magic, it slowly disappeared from our view, and I awoke and thought that I was standing before the beautiful Canopy Castle of my dream, and was meditating on the extraordinary sight, and wondered what it all meant and why it was brought so vividly to me in my dream. Can you throw any light on my dream?—* * *

Your dream is an illustrated lesson on the faculties of

your mind, the power within you, and the possibilities to be attained through properly directed endeavor.

The castle, a fortified house of strength, with its towers, and the central one towering above the others, represents your house, and the great Divine Strength of Spirit dwelling within you, urging you to apply your faculties to bring into manifestation the ideal or Christ man.

Your standing in the forest symbolizes a past state of consciousness, wherein you were entangled in the undergrowth of material conditions. You were surrounded by strength and power, indicated by the trees, but you did not know it and could not see your way clearly when lo! you looked above, and then you saw clearly the blue of the sky with its numerous stars and you were illuminated by the light of knowledge. Your faculties, represented by the number of friends, were quickened and a new idea was given you whereby you could extricate yourself from snares and work out your own salvation. Above, overshadowing and protecting you as a canopy, is the Divine Love of God, and his voice spoke reassuringly, encouraging you to continue your search for Truth, so that you shall not wonder why this beautiful "Canopy Castle" was created for you, but that you may recognize your own possessions, claim them, and enter into the joy of knowing things as they really are, in Spirit and in Truth.

So dear to Heav'n is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lacky her,
Driving far off each thing of sin and guilt,
And in a clear dream, and solemn vision
Tell her of things that no gross ear can hear,
Till oft converse with heavenly habitants
Begins to cast a beam on th' outward shape,
The unpolluted temple of the mind,
And turns it by degrees to the soul's essence,
Till all be made immortal.

—*John Milton.*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

God's will for his people is shown in his promises to the children of Israel and in his dealings with them. He said to them: "If thou would diligently hearken to the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments and keep all his statutes, I will put none of these diseases upon thee: for I am the Lord that healeth thee." He revealed himself to them as their health and promised very definitely, "I will take sickness away from the midst of thee." Although over six hundred thousand of them came up out of Egypt, it is recorded that there was not one feeble person among their tribes (Ps. 105:37). God has not changed his character, and is just as willing to heal and bless those who obey his Law and trust him as he was in the days when he brought the Israelites out of the land of Egypt. Jesus taught and proved God's healing power, and men and women everywhere are demonstrating as never before that God is the health of his people. As evidence of this, we print each month in this magazine the letters of correspondents of the Society of Silent Unity who are learning the Divine Law and applying it so that the rewards of obedience are reaped by them. Following are extracts from some of these letters:

HEALTH

Kansas City, Mo.—For the past three months you have been treating me for a nervous trouble for the relief of which I have been taking drugs at intervals for the last six years. I have been gradually relieved, and just at this time, the season when I usually suffer the most, I am entirely free from it. It seems wonderful to me when I

allow myself to think of the past and compare the present. I praise God for his goodness.—*M. E. S.*

Mutual, Okla.—I wrote you the first week in October, asking help from the effects of a snake bite. About the time you received my letter, I was entirely over the worst of the bad symptoms, and in a few days the effects were all overcome. For all of this I praise the Lord, that he, through you, was able to cure me.—*L. C. H.*

West Haven, Conn.—I sent you a telegram to treat my husband for an extreme case of intercostal neuralgia. He was on his way to the hospital, but I insisted that he should come to his home. Your help was wonderful, so much so that the next morning he resumed his business again.—*Mrs. L. P. T.*

Chicago, Ill.—I wish to express my thankfulness for treatments given my son. He is walking around the house and the burns are healing fine. Thank God. Just to think he was raised from death's door. All of the doctors who were here when it first happened said he would not live, being burned around the lungs.—*Mrs. A. S.*

St. Louis, Mo.—Yesterday I telegraphed you for treatment for my son who met with an accident yesterday morning, resulting in a compound fracture of his leg below the knee. Surgeons thought it would have to be amputated, but our heavenly Father has spared his limb as well as his life. I know you will rejoice to hear of this wonderful manifestation of Divine Goodness, and I assure you I am deeply grateful for this double blessing. I thank our heavenly Father that he hears us always.—*T. J. K.*

Bentonville, Ark.—A week ago I sent you an earnest appeal to assist me in helping a worthy friend. The doctor had condemned him to an operation for appendicitis. He suffered very much indeed. His people leaned upon the doctor until they nearly reached the end, when I suggested turning away from the doctor and going to the Spirit for help. Every one of the family acquiesced in the matter, hence the appeal. The mail reached you the next day after I wrote the letter and he began to get better. He is now normal, thankful, and a firm believer. No medicine was used in this case after the doctor was discharged. This was a wonderful demonstration, and has astonished the whole neighborhood. The patient will need no further treatments.—*J. B. P.*

Weston, Mo.—I can't begin to tell you how much your prayers have helped me. I feel like a new being, not only because the pain has gone and all discharge has about stopped, but because I feel that I now realize my oneness with the Divine Power within me sufficiently to complete the healing. I am sending a love-offering, with many thanks, in appreciation of your kindness.—*Mrs. J. D. E.*

Washington, D. C.—The treatments you have been giving my eyes have proved most successful. I have never had such relief as I

now have. For several years I have suffered painfully, having had to retire after office work to get relief. Went to two doctors, and one said he could do nothing. Now I am happy to say that the past three weeks the improvement has been marvelous. I have implicit faith in the spoken word and now know God as I should. Each day I give thanks for understanding and enlightenment I have received. I am happy, and all seems brighter than the old way of living. God's blessings be upon you all.—O. K.

Washington, D. C.—It is wonderful what a change has been made in me. I am healed physically and spiritually. It seems almost strange in the morning to awake well of that trouble with my throat. I cannot praise God enough for this blessed experience.—Mrs. M. C. J.

Colusa, Cal.—I sent you a telegram yesterday to treat my little girl, as she had taken poison. Her papa is an osteopath, so we have no drugs in the house. She had made a collection of samples of things thrown in, and in her play took some of these small pills, thinking them harmless. What she took contained seven-eighths of a grain of strychnine and it was three and a half hours before we knew what she had taken. It seemed impossible for anything to save her. We started the message to you in fifteen minutes from the time we knew, and the physician we called to find out what she had taken, gave her nothing but water to drink and soon, not later than a half hour from the time the message went, her suffering began to leave her and at the end of two hours she was practically restored. We know that your timely intercession saved her and that she was divinely protected from the effect of the drug, for in that length of time no earthly power could have saved her. Our child was spared, and we have no words great enough to express our praise and thanks for all you have done for us in helping and showing us how to look to Him who is able to do all things. After this demonstration it seems we can never doubt anything again.—Mrs. F. H. M.

Inkster, Mich.—Some time last June I wrote you, asking help for my daughter whom the doctor said was suffering from an attack of inflammation of the middle ear, and was in a bad condition generally, as she had an attack of pleura pneumonia about two years previous, leaving the left lung in a weakened condition, with a sore spot which had not healed. The doctor seemed very decided when he told me that great care would have to be taken to avoid all colds, and also said it would be a very long time healing. He gave me a prescription to be filled, and told me it would act directly on the lungs and that in two weeks's time I should bring her to him (if she were able to go). I had been reading UNITY for some time previous, and knew that there was a greater and higher power that could heal her. So we did not give the medicine, as neither of us had any faith in it. But from the time I appealed to you there seemed to be a steady improvement in her

condition. She had no more pain in the head; before that we had to give her morphine pills to relieve her. I took her back to the physician. He examined both lungs and was at a loss to know which lung it was that was bad, and would not have known which it was without asking me. He seemed to think he owed me an apology for telling me the case was so bad, and the only thing he could say was, "We doctors cannot always tell the outcome of such a case as hers was. I was pretty sure at the time, but feel very glad to say perhaps I was mistaken." All I can say is that something came into my life and I felt assured that she was in the care of her Maker and all was well. I cannot explain how we both felt. We followed your instructions and there was such a relief from our minds. My daughter improved so steadily. She grew fleshy and seemed so full of life and ambition—something so unusual for her. She has gone to Detroit to take up a course in bookkeeping. I want to thank you for that something which seems to have entered our lives since our first appeal to you.—*Mrs. L. W. K.*

San Mateo, Cal.—I am out of bed for the first time since sending you a telegram for treatment Thursday last. It was not as I thought, blood poison, but erysipelas, involving my whole head and face, which were swollen to abnormal size. My reason for believing it blood poison, was because I cut the skin of my upper lip in shaving; at midnight following I was awakened with acute pain in my lip and my nose was much swollen. I at once concluded it was blood poison. So I gave the case submissively into the Christ keeping. I had no thought from the start but victory in his name. Sunday at high noon came my triumphant victory through the manifest presence of Jesus Christ. I realized that I was spiritually and personally present with you all. I felt wave after wave of spiritual power passing upon every fiber of my being until it seemed that my bed would move in my room. I just lay there and rejoiced in God my Savior, and praised him for the spiritual, ever living, quickening power.—*J. J. H.*

Pendleton, Ore.—I am glad to report that I am now wonderfully improved. Have not had a hard headache since I called for help. If the ache starts, by affirming the Truth with you, I am relieved. Best of all, that awful depression has left me and I feel as happy as a child. I wish to express my gratitude for this help. I am growing slowly but surely. Where I have seemingly gained the most is my forgiveness towards all mankind for either real or fancied wrongs, and people whom I did not before like have become loving friends. My highest ambition is to grow and live in the Truth, for in this is the only permanent cure of all ills. I bless Unity and the great work it is doing.—*C. J. M.*

Essexville, Mich.—I wish to express my gratitude for help received through your prayers. You couldn't have received my letter,

asking for treatments for scarlet fever and diphtheria for N. B., before last Thursday, and this morning (Monday) she went to school. It is simply wonderful.—*Mrs. C. B.*

Brooklyn, N. Y.—About one month ago I wrote you for treatment for S. W. N. He was in a very serious condition. All his friends and his physician thought him doomed. Although his disease was of several months' standing, in three days after I had mailed my letter he was in his usual good health. You may discontinue treatments for him.—*E. W. Y.*

Bessemer, Ala.—My eyes are well. I thank you so much for treating me.—*M. E. W.*

Portland, Maine—Please let me say here, that since I began to read your literature about one year ago, I have been able to relieve myself of insomnia of many years' standing, severe headaches, indigestion and constipation which I have had ever since I can remember. I wish to thank you for helping me to understand the Truth, and would like to have you know that I am ready to do anything in its cause.—*B. M. H.*

Onida, S. D.—Much joy and happiness has come into my life since you treated me for nervousness. I wrote you about three weeks ago. I am much improved in many respects. My face is practically well and the light has come into my soul. Reading and studying UNITY and "Lessons In Truth" has brought joy and gladness into my life of which I never dreamed. I know now where to find God, and the affirmation which seemed at first so mechanical brought me into sweet communion with him and gave me peace and rest when nothing else would.—*M. O.*

San Jose, Cal.—May God bless you, dear folks, more and more. You have been such a help to me and my family. About two months ago my wife wrote you to treat my eyes and stomach, which were in a very bad condition. It worked like magic on me. My wife's letter had not reached you before my eyes were well and my stomach is steadily improving.—*Mr. B. M. C.*

Columbus, Ohio—Constipation has disappeared. Praise the Lord. It had been troubling me for years.—*D. H.*

Guthrie, Okla.—I want to thank you for the help you gave me in my recent illness. One night, I don't remember just which one because all things were so confused, I had been so terribly weak, when all at once I began to feel strong. I said to the nurse, "Am I not really much better?" and she looked at me queerly and came over to my cot and said, "Yes, you are." You cannot realize how it seemed to me, because I had been too weak to raise my head from the pillow. I did not know then that Mrs. W. had asked for help for me, but afterward I knew it was about the same time, nine o'clock at night.—*Mrs. G. C.*

New York City, N. Y.—Inclosed find my love-offering, an expression of my thankfulness for the change that is being worked in me, mentally as well as physically. Such peace, such comfort, such freedom from depression I have not known for many a day. The catarrh is practically gone. The indigestion is no more, absolutely gone. Pain in my back is gone. My eyes are stronger than they have been for years. I am thanking God every hour of the day for the abounding health which is mine.—*H. C. W.*

Oklahoma City, Okla.—You may discontinue treatments, as I am well. Praise God. Have often been told by doctors that I could not be cured without an operation, but I never felt so well as I do now. They also told me I never would be able to walk until my knee was operated on, but I walk as much now as I did before. A few days ago I asked you to help me in a misunderstanding between myself and friend. All things have been righted. I am so grateful to you for your help.—*Miss C. H.*

San Francisco, Cal.—I am so thankful to tell you that my husband is well and has put all his trust in the Father. Praise God. He is a changed man, and has taken up the study of the Divine Law. Thank you for the inclosure, "God Our Support." I am always so very happy after reading these good things. I know God is with us and that nothing can interfere with our success. Thank the Father.—*Mrs. G. I. L.*

Farmville, N. C.—I have made such wonderful improvement in every way since asking your prayers and reading your literature. The cough and catarrhal conditions are wonderfully improved: also the rheumatism. My son's deafness is healed. I have had a splendid demonstration from the prosperity treatments. Money came to me from an unexpected source, which enabled me to pay a debt that I did not know how I should meet. I thank you for your prayers in my behalf and for my son, and I am praying for blessings and great prosperity for the Society of Silent Unity.—*Mrs. M. A. B.*

Biloxi, Miss.—I am so glad to write you that all is well with me—soul, mind and body, all growing better. It makes me so happy to see the Truth a little plainer each day, and I do thank you all for showing me the way and helping me all the time. God is good to me. I always try to keep the Silence at the regular hours. The Silence always make one feel so happy and clean.—*Mrs. J. H. M.*

Atlanta, Ga.—I am happy to tell you that my sister is so wonderfully improved that you may discontinue treatments. I feel that I can never thank you enough for the help you have been to my friend and sister, and also for helping me to find the Christ within my own soul. The whole world seems different and I have been so happy for the past few months since I first wrote you and became so interested.—*E. F.*

St. Louis, Mo.—I am so thankful to say that the trouble with my hand is passing away, and it is healing very nicely. It was quite a test of my faith, but with your help and also that of a dear friend in Truth, I was able to hold on firmly to the thought of perfection in God, and finally after two weeks to see his healing become manifest in the flesh. It was a great victory in my case, for there was more at stake than simply the endurance of pain or the inconvenience of a disabled member. I am sure this overcoming will mean a long step forward in my study and reliance upon the Word as a power to save to the uttermost. Please accept the inclosed love-offering and discontinue treatments.—*H. V. A.*

Greenville, S. C.—I feel so thankful for health and strength that I want to tell others who are suffering that they may be healed and go their way rejoicing as I do. Soon after my own marvelous cure through your prayers, I went to visit a friend whose wife had spent five weeks in a hospital and who was then a physical wreck. Tonight, while talking with my friend, he told me his wife is now in better health than she has been for years. It is wonderful. How thankful I am for my own healing and for the help you have brought to my friend.—*A. G. B.*

Ardmore, Okla.—I feel grateful indeed to become a member of Unity. To be one of you brings much joy and pleasure to me. I must tell you how wonderfully I have been blessed since I asked you for help. I now do my work without ever feeling fatigued and, in fact, hardly know I have been working, and am so thankful that I have found in Unity what I have been reaching out after for years. I am rejoicing in this wonderful Truth. My healing seems to puzzle my friends. I am very grateful.—*M. G.*

Louisburg, Kan.—I thank you for all you have done for us in every way. Everything seems brighter to us. Husband and I have had better health, and been happier since you began giving us prosperity treatments. May God bless you for it all. I send an offering with love and good will. My mother's eyes are still improving. You have done her much good. It makes life seem worth living to have such friends in time of need as you have been.—*Mrs. L. W.*

PROSPERITY

Fruitvale, Cal.—About a month ago I wrote, asking you to send me a prosperity bank, and also to give me a month's prosperity treatment. Less than a week later my husband secured an excellent position, and we both send you our deepest gratitude for your help which meant so much to us just then. I am so thankful that I have learned of the Truth, and I pray God's blessings to rest upon you and your noble work.—*Mrs. D. L. H.*

New York City, N. Y.—I wrote you in September that the bank my husband had been with for eleven years was about to change hands

and I feared (I fear nothing now) he would lose his position. I asked you to give him prosperity treatments. He did not lose his position, but was kept as assistant manager, and while his salary has not yet been raised, I know it will. As for myself I have had the most wonderful realization come to me. I have been placed in a mental heaven, where all that is, is good. Nothing is now any effort, and nothing is of so much importance as healing others, which work I am doing more of every day. The *Weekly Unity* is such a pleasure to me.—*M. A.*

New Orleans, La.—I think that I have had one of the most beautiful Christmas gifts I have ever received in my life, in receiving the beautiful Truth and understanding that God is the only Power. I have entered the kingdom of plenty through Jesus Christ, and it is such a consolation to know that he is ever present.—*C. C. B.*

Syracuse, N. Y.—A short time ago I wrote you, asking your prayers for my daughter and her husband who were in great distress over financial troubles. Today I received a letter from my daughter, stating that her husband had received an offer to go to Montreal as manager of one of the largest concerns of the kind in Canada, and a salary more than double his present one; also a promise of a fine opening for her own business, as concert violinist, and also teacher of the violin. I wish to express my gratitude.—*Mrs. L. E. M.*

Topeka, Kan.—I want to thank you for the treatments for prosperity for my brother-in-law. At first he had just a few odd jobs, then came more steady work, and during the last month's treatment his old place was offered to him again, though they had refused him when he went to see them. Praise be to God for the wonderful way in which he works, and for the way in which he uses you, his people.—*N. M. S.*

Houston, Texas—I have sold my home, so you may discontinue treatments. I believe your treatments were the direct cause of my quick success. I inclose an offering for the healing department and assure you I appreciate your great help through the Word.—*Miss I. R.*

Kalamazoo, Mich.—I am inclosing a love-offering, which I shall presently increase, so that it shall more nearly approximate the amount of my appreciation. I wish to help give your good work a greater chance to spread out and help others as it has helped me. I am meeting all bills with greater ease than ever before. I have always intended to study music, if I couldn't get to it "until I was eighty," as I expressed it to a friend, when, behold, the opportunity for so doing was immediately offered me by a lady who rooms in my home. It had been right there waiting for two months, and if I had only realized it, I could have had that much of a start on the new "Italian Method," with a fine musician who does not make a profession of teaching and who says she enjoys teaching me because I take it up so readily. All is gratis, too. Of course I am doing something for her, too, not because she asks, but because I want to, for the same reason I am sending my love-offering to you. It has been a great lesson to me in several

ways. My good was right there all the time, just as it always is, only I did not see it. Next, I learn so readily, have such a "grasp" of things, that it dispels the idea of a woman weakening and running down at forty or forty-five. I am between the two and I am more poised, better physically and mentally, and a keener business woman than ever before, and I expect to keep right on advancing, side by side with my daughter who is twenty years younger, and also a metaphysical student. I am no gaint, but you may know I am doing well to work down town six days a week and have nine lodgers in my home, and find time to give half an hour a day to music and also read some. People come to me for help and I give them all I can of my knowledge of right principles. May God's richest blessings be upon you.—*N. M.*

FREEDOM

Washington, D. C.—I thank you very much for your prayers for my son. He says he does not drink anything intoxicating and has no desire to do so. He says there is something that is helping him to do that which is right.—*Mrs. C. D. C.*

Lebanon, Ohio—I am writing this to tell you how thankful I feel for the rich blessings I received through Unity. I wrote you a few months ago for treatment for my son's drinking. Thank God he has quit.—*Mrs. S. C. P.*

Kansas City, Mo.—I wrote you some eight or ten weeks ago, asking your assistance to aid me in overcoming the morphine habit of almost a lifetime. The great work has been accomplished and I am today a free man. I thank God and you with all my heart. I regard this deliverance as a most remarkable achievement at my time of life—at the very verge of 60—and after forty years of bondage to that seductive and destructive drug. It was a severe ordeal, but the interference of a higher power was plainly in evidence and unmistakable.—*H. R. S.*

Santa Rosa, Cal.—I want to express in a measure my deep gratitude and thankfulness for my husband's transformation. Some time ago my husband's sister and myself wrote you for assistance in his behalf. Heretofore my husband never omitted a week that he was not intoxicated. The last drink he had was on Thanksgiving night, and only last night did he express to me how he felt about it. He said, "It is very strange, but I have not the slightest desire for it. In fact, the smell of it is rather repulsive." Yours with a heart full of gratitude in which my sister joins me.—*Mrs. L. B.*

Springfield, Mo.—My husband has quit drinking, and has begun to live a Christian life. He says he does not like the taste of liquor any more.—*Mrs. E. J. I.*

Attica, Ind.—I am doing fine. It has been almost two years since I quit drinking. I hope God will keep me that way.—*J. S.*

NOTES FROM THE FIELD

At the Metaphysical Library, 308 Central Building, Portland, Oregon, Miss Katherine King has been conducting a business woman's class for a year and a half. A specialty is the study of the application of the divine law of success. New members are welcome to the class at any time. For further particulars apply at the library, or phone Marshall, 298.

The St. Louis New Thought League is under management of Miss Harriet C. Hulick. Mr. E. W. Patterson gives Bible interpretation on Friday evenings, on the second and fourth Sundays of each month he speaks on the "Life of Jesus," and on Fridays on "The Life of Paul." The first Sunday of each month there is a "Symposium" in which several take part, and on the third Sunday Mr. H. T. Wiegel talks on "The Truth as Lived by the Business Man." The hour of silent demand is led by Miss Hulick each Sunday-morning at 10 o'clock. The headquarters of the League is at 509 Newstead Ave., Alexandria Building.

The Unity Society of Montpelier, Vermont, is nearing the close of its third year with ever increasing interest and enthusiasm. Unity literature forms the basis of study. Mrs. Adelaide Estee is leader of the class. Subscriptions taken for periodicals.

The following is a letter from Rogers, Arkansas, from Mrs. Amanda R. Haag of the Unity Center there:

Rogers Ark., Jan. 4, 1914—We first started having weekly meetings, with about five or six in attendance, in October, 1908, meeting at the different homes. We began buying books with the offerings received until now we have a nice little library. For the last year or two the attendance has been too large to be conveniently held in the homes. We now have a very pleasant room down town. We have about twelve faithful ones who seldom miss that Friday afternoon meeting, and there are others who are interested and attend frequently. We have not started Sunday meetings but hope to before long. There is a deep interest manifested and I am sure great good is being done in our little city. Seeds are being planted that will sprout later on.

San Francisco, California, has a down town Truth Center with rooms 617-18, in the Shreve Building, Post street, at Grand avenue. Mrs. Elsie Noonan Randall is in charge. Noon meetings for business people from 12:15 to 1 p. m., on Tuesdays and Fridays. Unity literature on sale. Phone, Kearney 2929.

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ABOUT THE TEACHERS' AND HEALERS' DIRECTORY

The Directory has grown so large that we do not find room for it in *UNITY* and have decided to print it in a separate publication, to be called "Teachers' and Healers' Directory." Our present plans are to have it printed quarterly—four times a year. Just how it will be distributed we have not yet planned, but we will have a supply on hand to send upon request to anyone who wants to get the names of Truth teachers and healers in the various cities where they are located.

We shall strive to make this Directory a reliable guide for those who are seeking Truth teachers; those who teach and practice mixed doctrines will be excluded. We shall appreciate a hint from friends if they find in the Directory the names of those who are not teaching the doctrine of Jesus Christ. This doctrine shall be our standard: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all of these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

The price of the printed Fifth Study in High Mysticism, by Mrs. Emma Curtis Hopkins, is one dollar. Should you wish a copy please address, Mrs. E. C. Hopkins, Hotel Seville, 29th St. and Madison Ave., New York City.

Galt, Cal.—I feel I ought to tell you how thankful we are we ever found *UNITY*. It has helped us wonderfully in every way.—*F. M. S.*

UNITY CORRESPONDENCE SCHOOL

Evanston, Ill.—I am ready for the questions for Lesson Six, Part One. This is a wonderful lesson. I am finding great illumination through it and the book, "Life Demonstrated." Two years ago I tried to read that book and couldn't understand it, so put it aside; now it is all clear and I accept it absolutely, which shows me how much the correspondence course has done for me. It is one of my great reasons for thanksgiving this week, though I am so deeply thankful all the time for the light I am finding that every day is Thanksgiving Day. Accept my thank-offering and my blessing on you all.—*A. E. H.*

Santa Monica, Cal.—Thanks for your suggestions on my answers for Lesson Two. These are great helps to me. I do want to eliminate all error and you are helping me. This Lesson Three on Prosperity or true Substance is a revelation to me. It is in advance of my knowledge, yet how wonderful, how simple it is.—*J. A. B.*

Everett, Wash.—I felt distinct help from Lesson One, and praise God and thank you for this opportunity of studying Truth from a standpoint of reality rather than creed and dogma.—*J. H.*

Vandalia, Mo.—I must write you of the good I received while studying that blessed second lesson, "Healing." My eyes were opened to many truths concerning health, but the greatest demonstration was what is called a hereditary disease. I had been troubled all my life with eczema, on my arms from the shoulder to elbow and on my limbs from knees to ankles, which I had believed was inherited from my father. After studying my lesson I applied that treatment on hereditary diseases and it disappeared almost instantly. The appearance came back once afterwards, but I soon put it out. I am so thankful for the great good we are receiving from Unity teachings.—*J. S.*

Washington, D. C.—Your lessons on Practical Christianity are splendid. They reveal much of the inner meaning of Scripture truths.—*D. S. T.*

Lakeland, Fla.—I am returning Lesson Four, Part Two. Of all the lessons this one, so far, has appealed the strongest to me. It tells the whys and wherefores of affirmation and denial. From it I have received great light and understanding. I feel I have made one great step. Slowly the Truth is unfolding. I shall ever be grateful that I have been enabled to receive this knowledge, and to you, as the avenue through which it came, I send my most joyous and helpful thoughts.—*E. J. M.*

New York City, N. Y.—Inclosed is my sixth lesson of Part One; and I hope when I am ready, you will deem me prepared to take up Part Two, from which I expect to gain a deeper realization and understanding. With each lesson I grow more and more eager to express the Christ consciousness and to enter the field of his workers. These lessons are most helpful and inspiring, and I feel that I must one day

go out and teach them. Inclosed is a love-offering and with it I send my heart-felt appreciation and gratitude for your great and generous work.—*M. E. L.*

Montezuma, Ga.—I found Lesson Three most helpful and I understand the law of prosperity as never before, and trust it is manifest in all my affairs.—*E. D.*

San Antonio, Texas—All of the lessons have been helpful to me, but the one on Overcoming is best of all. There is so much I need to overcome.—*B. M. H.*

Cincinnati, Ohio—I thank you for the good you have taught me through the lessons. Each one seems better than the one before. I have used daily the affirmations found in the little book, "Directions for Beginners." Have learned this wonderful lesson of overcoming and have really succeeded in overcoming things that I thought an utter impossibility to overcome. This means more to me than I ever can tell you. It has changed my whole life and I am renewed and made whole. Inclosed find love-offering. Peace and love be with you.—*R. L.*

ABOUT "UNITY" MAGAZINE

Painted Post, N. Y.—I have received help in so many ways. When I have the belief of being ill I use some of the lessons from UNITY, and with God's help I am made well. For three years I have not tasted medicine. I thank you for the help I have received.—*Mrs. C. L. M.*

Lima, Ohio—Some weeks ago one of your subscribers sent me the *Weekly Unity*, which I have very much appreciated and read carefully each week. It seems to appeal to me more than any other publication that I have seen, and I hope to gain much from it. We are all very much pleased over your vegetarian page, none of our family having used any meat for eighteen years and all of us working, either mentally or physically, more hours a day than the average. We have fully demonstrated that neither flesh, fish nor fowl is necessary to sustain life or keep one in good physical condition.—*Mrs. W. E. C.*

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the March UNITY:

CLASS THOUGHT

March 20th, to April 20th, 1914

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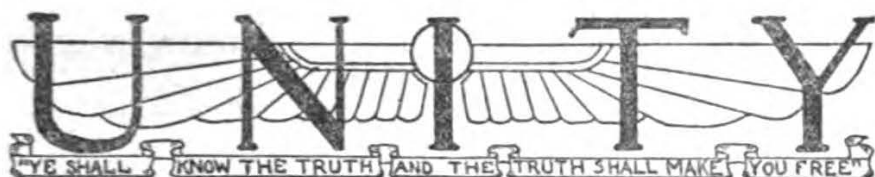
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THE PATHWAY OF THE SOUL

HORATIO W. DRESSER

II.



THEOLOGICALians are fond of saying that one must have a sense of sin before one is worthy to be baptized or regenerated. But this often means over-emphasis, as if a man must conclude that he is wholly evil. This might be to forget that we are children of God, led along a pathway not of our own choosing. We are driven into this humiliation by the discovery of a higher standard with which we inevitably compare ourselves. It is not self-condemnation that sets us free, as important as this may be; but the discovery that while we are under the law we must suffer, howbeit the law leads to its fulfillment in love. Some of the most striking cases of conversion turn upon the simple fact that the life of sin has run itself out, and has led without any sudden change to a new experience readily accepted because obviously superior.

When a sudden conversion occurs, it by no means follows that a new nature has been born in the converted person. Traces of the changed nature may be discoverable all through the person's life back to childhood, or the nature which now comes uppermost may be called to the surface for the first time. The apparent miracle in instances narrated by missionaries would probably seem less remarkable if our knowledge of the cases in question should increase. The emotional or other decisive experience might then prove to be simply the climax. Then, again, the weeks and months that follow are the real tests. To attribute

the change to the divine grace as an exclusive principle, operating only in connection with the "true creed," would be as unfair as to explain the conversion on wholly physiological grounds as the cessation of one set of habits and the beginning of another group. Conversion is in some sense a natural experience involving changes in habits and mental processes, but that does not exclude the operation of spiritual powers. The crucial point may be said to be the idea which strikes home and produces changed consciousness, hence a change of will followed by different conduct. This may result from so slight an incident as the bestowal of a white flower upon a woman of uncertain character, as in an instance told by Mr. Begibie in his striking book, "Souls in Action." If the thought which the flower suggests leads to the acceptance of a new ideal, hence to a resolution to lead a better life and to successful attempts to do so, no other force is needed save that of the loving sympathy of the missionary of the Spirit who proves to be a friend indeed.

No one, however, who is familiar with the facts of conversion under missionary auspices would make light of the quickening spiritual consciousness which may suddenly cause a profound change. The cases of which we sometimes hear remind us of the possibility of which you and I are at times deeply aware: the power to become practically another person by rising up and faithfully doing what we know we ought, the power to realize the living presence of God now, today, even this moment. For we can readily imagine ourselves always patient, ever gentle, considerate, loving; and all that the change turns upon is response to the Indwelling Spirit ever ready to transform us into such states as these. Instead of thus rising to the occasion, we distribute in leisurely manner through the years the regenerative processes which might be concentrated if we fully yielded ourselves to the idea. Great sinners appear to have more self-abandonment than we, hence they are converted as in a flash. But possibly we have erred in our classification of "sinners."

Before we consider what it is to be twice-born we

should make sure that we know what it is to be once-born. In general, it is to live a merely natural life, as a creature of habits and emotions, caring for the things of the flesh as ends in themselves; it is to be in the stage of belief, a follower, a devotee of institutions and creeds; to be dependent on mere fact, analysis and inference, without insight, possessing a philosophy of this world simply; externally religious, untouched at heart. To be "in process" means to be discontented, in doubt or conflict, awakening into deeper reflectiveness, desiring social enlargement and opportunities to serve. The regenerative process must already be under way or there would be no destruction going on. Sorrow brings the change to some of us, for it compels us to look within for resources, hence to break for the first time with external bondages. Again, it is a reaction from self-centeredness and introspective individualism brought about when self-will reaches its limit. Some must be violently shaken and condemned, or otherwise brought to terms, before the change begins. But there is no reason for singling out the emotional change any more than the intellectual response. What we mean when we speak of the new birth is an experience or idea which, appealing to one side of our nature, at length wins its way with all. The new attitude implies a contrast such that the self can look back on what it was, comparing new and old. A changed attitude means a new center of equilibrium, hence many responses of heart and will, in idea and conduct.

The ecclesiastic believes that only through baptism and repentance, under the auspices of the church, can the great change come; but investigation outside of the church leads one to believe that it is a law of our spiritual nature. It may begin in a withdrawal from human society preparatory to a life of productive activity. It may start in the plain-speaking of a friend or critic. Some are touched when they at last know what work means under degrading conditions, or as a result of philanthropic service in the slums. The quickening impulse may come from within the personality when, after a period of depression, illness, or relative

idleness under conditions that take the life out of soul and body, one awakens into a new epoch fired by unquenchable resolves. Love may bring it, also loyalty to a friend. There are so many ways in which people make the change, by the aid of nature, books, a rest, a change of work, that it is impossible to classify the causes or influences under a single head, not even when they are prevailingly mystical and indicate an interior vision of an unusual character.

No less significant are the outward signs of rebirth: the altered facial expression indicating newness of life, the outgoing love, sympathy, pity, compassion, and the kindly consideration for others which takes the place of self-centeredness. With these changes there is likely to come an increasing honesty of speech, more righteous judgment, less sarcasm and raillery. One dwells on these points the more in these days because we have come to believe that an interior vision is not the sole test of regeneration.

Nevertheless, the discovery of the inner life is in many cases the most impressive sign, for example, when one who has never made a prayer moves the lips for the first time in response to an inward longing to pray. The signs of a deep interior change are as many and as varied as the causes that lead to it. Guidances of an impressive character begin to come, also insights into the spiritual wholeness of life, and a conviction that all events work together for good. Again, detached phases of the self are integrated, old phases are brought into subjection, or transmuted. One begins to understand much that was obscure, and to explain events by principles not dependent on personal interests. There also comes to those who are quickened more deeply the ability to return to the center, recover the essential conditions of religious experience. With this power there comes an increasing freedom from external circumstances, contentment with the opportunities life brings. In some cases the matter might be summarized by the one passage, "I know that my Redeemer liveth," hence the love of Christ becomes the watchword for daily conduct. Others would say that it is the discovery that there is one Power, however named, the

conviction that God is not alone the prime mover but the sufficiency whose purposes include all activities whatsoever.

How many are ready to go still farther and, having put themselves in conditions where life has free access to them, actually welcome the tribulations required to take from them all that does not pertain to the Spirit? St. Paul bids us "rejoice in our tribulations: knowing that tribulation worketh patience." If we know at last that although there is a law of the flesh working misery so that when we would do good evil is present, nevertheless there is also a law of the Spirit which brings life and freedom, it should apparently make no difference what the transmutation-process brings. For in consciousness we may walk "not after the flesh, but after the Spirit." St. Paul assures us that "the mind of the Spirit is life and peace." The advantage of St. Paul's statement is that while there is a deep sense of sin, of the lusts of the flesh, and all the forces a person must encounter whose nature is as strong as his, there is also a deeply impressive, overwhelming consciousness of the love of God, the power of the risen Christ, the strength of the faith created in us by the Holy Spirit. No one is more keenly aware of the struggle with our carnal nature than he, and a man of his ability must have had very much to yield before he could be obedient; yet over all he places the peace of the Spirit which overcomes and fulfills through love. "O wretched man that I am," he cries, "who shall deliver me out of the body of this death?" But at once he says, "I thank God through Jesus Christ our Lord." Again, he bursts out with the exclamation, "O the depth of the riches both of the wisdom and the knowledge of God." The great consideration is that we have "the mind of Christ," that we may be transformed through the renewing of our minds from within.

Plainly, the first great sign of the new birth, according to the master apostle, is this consciousness that the truths of the heavenly life are real, the realization that "the Spirit himself beareth witness with our spirit that we are children of God." Then indeed may we bless those who persecute

us, "bless and curse not." Then in truth may we become fervent, serving God, "of the same mind one toward another."

The chief need for most of us is a working method. We need to be shown how to connect this "mind of Christ" with our daily consciousness in such a way that it shall control our judgments. The marvel of the unsearchable wisdom over which the apostle exclaims is its unceasing manifestation as if ever created anew. There are some minds so constituted that they seem literally to dwell with this perennial upwelling of the immanent Life, bespeaking its wisdom, declaring its love. For them the real spiritual life is not even the regenerative process of which we have spoken, much less the externality of ordinary worship and service; the reality is the upspringing Life itself of which human experience seems a mere product. Hence the clue is taken from the more interior process of thought which reveals truth by flashes of insight. It is no longer a question of sin or suffering, or even of error and doubt; for the lessons which these teach have in large measure been learned. It is still necessary for old material to be shuffled off, for old forces to be conquered; and all this requires time. But life from the center has begun, and no one who is aware of that life is likely to become enveloped in the transitional process as if that were the reality.

Sometimes in the early morning hour before the activities of the day begin, one attains glimpses of the lives of people, insights that are so much more keen that they throw ordinary judgments out of account. Before this inward light the disposition or temperament becomes transparent, so that the central motives are seen, also the causes that have led people where they are, and the forces at work tending to overcome the imprisoning conditions. One is able in a measure to turn the search-light of truth where one will, discerning the heart. One is to a large extent an observer of an inner stream of thought whose tendencies are not of one's choosing, and with which one has no disposition to interfere. Thought in these terms is a process of

receiving life that quickens, not a process of analysis and inference. A further stage, one sees, would be called inspiration, and one realizes what it means to be a scripture-giving personality. In this further stage one would speak, not as one's self, but for the Spirit, not argumentatively, but with vitalizing conviction.

Out of these deeper insights there grows a mode of life to which the interior process of thought is a clue. As important as it is to detect the interior gleams of light and to judge by them, the ability to listen to these inward thoughts and to live by them is far more important and difficult; for although one sees that there is one Efficiency manifested within all processes, touching the lives of men, shaping them into its uses, guiding them into the fullness of life, yet there are multiform hindrances within the self, so many in fact that the self seems at times utterly worthless. Each in his own right must make the great discovery of this process of reflection so rich that one would gladly drop everything else merely to observe and listen, and no one can tell another all he would like to know in order to make the discovery. One realizes that the trouble all along has been absorption in externalities, in one's own self as if it were really efficient; hence that the great resource is to have few plans, make few preparations, and to hold one's self open to whatever may be given by the Spirit. The difficulties enter when, turning from the process of reflection for a time one realizes how much there is in daily life that appears to be in entire conflict with fidelity to the divine guidance.

Entire faithfulness to this interior life means complete responsiveness of spirit to the Indwelling Spirit, without desires or ambitions of one's own; entire freedom from anxiety, distrust, annoyance; hence peace and rest at the center, with openness of heart on all occasions. Such readiness is of course still largely an ideal, hence the utmost we succeed in doing is to allow a few more activities to be brought into line each year. To let the Spirit work through us of its own good pleasure is no slight attainment, since this means willingness to have every so-called social wrong adjusted

in God's good time, also the cessation of all impatience and officiousness. It also means willingness to wait when the next step is not clear. Yet one is greatly mistaken in reading the law of the inner life if it does not lead its devotee to work even more steadily than those who adopt external methods of social reform.

HEALING WORDS

And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.—Ex. 23:25.

That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days.—Deut. 30:20.

His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and he will be favorable unto him.—Job 33:25, 26.

They cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his Word, and healed them, and delivered them from their destructions.—Psa. 107:19, 20.

My son, attend to my words; incline thine ear unto my sayings. . . . For they are life unto those that find them, and health [*medicine*—margin] to all their flesh.—Prov. 4:20, 22.

And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.—Isa. 33:24.

Say to them that are of a fearful heart: Be strong, fear not. God will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.—Isa. 35:4-6.

Is any sick among you? let him call for the elders of the church, and let them pray over him. And the prayer of faith shall save the sick.—Jas. 5:14, 15.

THE GLORIOUS LIBERTY OF THE CHILDREN OF GOD

JOHN L. CHESNUTT

Wise Choosing

Man possesses free-will, the exercise of which requires *choice*. The choice is between Wisdom-thought and error-thought; the speaking and acting correspond to the thought chosen. Virtue is in *wise choice*; wise choice is *possible* when the individual is instructed; ignorant innocence stumbles into error and consequent evil, and may blame those who neglected to forewarn it by wise instruction. Those who, having been forewarned by wise instruction, refuse to believe what Wisdom has revealed, thereby assume the responsibility, and may learn in sad experience what inspiration had already revealed. From the beginning, infinite Wisdom has forewarned mankind: 1st, By specifically indicating what mankind must do in order to live forever in the enjoyment of all that infinite Wisdom can design, and all that infinite Love can give; 2d, By specifically mentioning the possible errors—errors in *thought*, *word* and *deed*—which would *result* in evil. Jesus Christ, and the apostles, and the inspired prophets of all ages, have not only pointed out the wise and good way, but they have specifically mentioned the errors that result in evil and keep men out of the kingdom and from becoming God-like in thought, word and deed. God holds responsible any inspired prophet who neglects to instruct and forewarn his people. One who *will* not believe what inspiration has revealed, thereby chooses to learn, in sad experience, that God's words are true—that his Word is Truth.

Trials Need Not Be Temptations

The possibility of *choice* is inevitable in a free-will creature: at every opportunity for choice there is a "fork in the road" where one may choose to turn off at the left or to continue on the right. The tendency in an *amateur* bicycle rider is to fix his attention so intently on a rock in his path

that he runs upon it, and falls perhaps. Like a subject gazing at a bright object, he becomes hypnotized by it. Possibly he will blame his eyes for having seen the rock; he may *shut* his eyes and hit the next rock without seeing it. In time he will learn to use his eyes to avoid error and *discern* the Wisdom-way. Man is blessed with eyes so that he may see a possible error, and then *avoid* it by turning from it; he must remember to direct his attention, and also himself, into the Wisdom-path, which is free from error-rock, and whose paths are paths of peace.

The mere *suggestion* of evil to Jesus Christ did not harm him: a deformed or error-thought may flit in, or *sneak* in, and present itself to the "conscious I;" but it instantly slinks away, if it sees no hope of a *welcome*—if the gratification it suggests fails to *entice*. An error-thought accomplishes harm when it is let into the heart; for, "As a man thinketh in his heart, so is he."

Lust was and still is *originated* by thinking "subtle" or error-thoughts *in the heart*, and speaking and acting accordingly; for thereby one assimilates and *embodies* the sense-knowledge of good and evil, which then manifests as lust. This is clearly indicated in the Eden-garden account.

Every trial should be made an occasion for victory—an overcoming that liberates and lifts us into a higher or more perfect unity with God, by entering into the Spirit of Love, Faith and Truth.

Liberty Includes Freedom From Error

But lust is kept alive by *gratifying* it, either in thought, word or deed. The mental gratification of lust is a serious error. Jesus Christ said plainly: "He that *looketh* on a woman to lust after her, hath committed adultery already *in his heart*." Thus, even the presence of a good woman may innocently awaken lust in a lustful heart. But who will say that we must cease to forewarn and instruct the innocent and the ignorant by mentioning the errors they should avoid—all this merely that lust may not be awakened in the lustful heart? That is not the Jesus Christ way: he said, "If thine eye be *evil*, and offend thee, *pluck* it out and cast it

from thee." This *evil eye* is the lustful eye, an eye that sees lustfully; it is not natural, but abnormal in its origin, as it was originated or opened by error and sin (Gen. 3:7), and therefore it must be "cast out," exterminated and abolished; then the sight becomes normal and lustless, as it was in the beginning. This is more than the mere goodness of innocence, and more than the bliss of ignorance; it is the virtue of *wise choice*, prompted by love and exercised in free-will.

"*The Cross is . . . to the Gentile, Foolishness.*"

But right here is the crucial point: So long as men continue to think error-thoughts *in the heart*, so long will they originate lust in themselves; and so long as men gratify lust in themselves, either in thought, word or deed, so long will they keep it alive in themselves. So long as the fact or condition called lust exists, *denying* that fact or condition—that *alone*—merely hypnotizes the lust temporarily. But the moment that one denies himself the pleasure that is in lust-gratification—the moment that one ceases to *gratify* the lusts—in thought and word and deed, that moment one *crucifies* and *exterminates* the lusts, and they are abolished in that person forever, or so long as abstinence in thought, word and deed is practiced.

If the mere mention of lust is a trial or temptation, or awakens lust in a person, this indicates that it was merely *asleep*—the little lust-devil was still alive within, and awoke and responded to the least encouragement—the victory is not yet completed. But when lust has been "crucified" and exterminated there will be, and can be no response. Evil has no enticement to one in whom the love of or desire for lust-gratification has been wholly exterminated. To such a one the suggestion of evil is not merely an opportunity to turn from its enticement in disdain; but it is an opportunity to turn in supreme delight to God, and experience the altogether different and infinitely higher form of satisfaction and gratification that Love gives when it is manifesting or acting according to Wisdom-ideas inspired from divine Understanding.

Two Ways of Denial

Some do not realize the difference between denying the fact or condition called evil, and denying themselves the *gratification* of practicing or indulging in evil: to deny the *condition*, while continuing to *practice* error or sin, raises no *cross*, and there is no crucifixion nor *extermination* in it; but to quit it—to cease to *gratify* it—*there* is the cross that the human seeks to shun, at least until a glimpse or a vision is had of a resurrection and ascension into the heavenly glories of an infinitely higher and diviner life, just *beyond* this cross. This is the cross that Jesus Christ said was *indispensable* to his disciples.

It is error to profess that we know God while in works we deny him. Practical Christianity teaches that, *abstaining* "from ungodliness and worldly lusts, we should live righteously and godly in this *present* world"—in thought and word and deed.

Some do not understand that lust manifests in *three* primary forms, and that it must be exterminated in three primary centers that correspond in a way to the body, soul and spirit of the individual. There is not only the "lust of the flesh," but the even more insidious "lust of the eye" and the "pride of life;" these were originally three normal desires, that became three abnormal lusts, by error in thought and action. Not understanding the *triple* temptation of Eve (Gen. 3:6), and also of Jesus Christ (Matt. 4:1-11), as indicated in the Bible accounts, some are now ignorantly practicing these two lusts last named, without even knowing it—there should be *three* crosses. Jesus Christ denied himself the gratification offered in the three temptations, and so remained free from error and sin; Eve attempted to gratify the three normal and natural desires *contrary* to wisdom, and thereby lust originated in its three forms—she erred in thought and sinned in act.

Taking Possession of the Promised Land

The lusts are the incorrigible Canaanites in the Promised Land. They are "not subject to the law of God and

cannot be." The land does not belong to them, for they are parasitic and abnormal in origin. They must be exterminated before the land can be repeopled by Israelites. To compromise and let them continue to exist in the land, is to tolerate "thorns in the flesh," that shall finally result in serious evil. "They that are Christ's have crucified the flesh with the passions and lusts." Therefore, "let us *walk* in the Spirit."

Those who will not receive instruction as to possible errors usually make the same mistake that the Israelites did. Not recognizing certain Canaanites as such, the Israelites were deceived and compromised with them, and evil resulted. We should recognize errors only to *avoid* them. Having discerned the Wisdom-way we should direct our attention, and ourselves, into it.

When the lusts are exterminated we may repeople our body, soul and spirit with the Wisdom-ideas inspired from divine Understanding, by thinking them *in the heart*, and then speaking and *acting* according to them; for thus are the seed-words of Spirit and Life assimilated and embodied in us. Thus and thus only is the Christ-Mind and consciousness originated, or renewed and formed in us; and this Christ in us is our only hope of the true and eternal glory. Only thus are the true love, joy and peace shed abroad in the heart by the Spirit that is now "washing, sanctifying and justifying" us, preparatory to "filling" us and abiding *in* us.

It is the Spirit that Quickeneth

All of God's gifts are in his Spirit, by means of which he is now "working in us both to will and to *do* his Wisdom-will." Jesus Christ, his apostles and his healers cast out the error-spirits from those who were ready or willing, by their once-spoken word, because their words were filled with the Word of Spirit and Life, and its power. Those "seven Jews" attempted to cast out evil spirits by their *own* words, which were void of the Spirit of Life, and its consequent power; their words were merely "suggestion," attempted hypnotism or exorcism. Some operators, especially in the

present day, have been more successful; and inspiration informs us that at last they shall even be able seemingly to duplicate some of the works of God, in so far as apparently to bring down fire from heaven, and to perform some healing. Nevertheless, all hope of attaining perfect health and immortality by thinking and acting "subtle" thoughts, however good and true they may *appear*, is doomed to disappointment, for at the climax of apparent success it shall fail utterly and let its advocates fall into the "second death."

It will be well to realize at once that there is only one way to live forever in eternal health and happiness, and that is to cease altogether to think "subtle" and lust-thought in the *heart*, and to think only the Wisdom-thought inspired from divine Understanding. This is possible only by means of regeneration by and rebirth of the Spirit of Life.

This is an eternal and inevitable law: "If we live after the flesh [its "subtle" or sense-thought], we shall die: but if we, *through the Spirit*, do mortify the deeds [of error and lust] of the body, we shall live."

A Present Salvation

This is our ground for faith: "If the Spirit that raised up Jesus from the dead *dwell* in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." And this "quickenings" should take place *now*, in regeneration and rebirth by the Spirit. This is the true "overcoming."

Only the abnormal is put off and lost: the *normal* of the human is not to be consigned by negation to the oblivion of chaos. The normal natural must put on the spiritual; the corruptible must put on incorruption; the mortal must put on immortality; the human must "partake of the divine Nature;" the Son of *man* must become Son of *God*, by regeneration and rebirth by the Spirit.

These things are of exceedingly great importance and are now opening the way to the attainment of purity and power far in excess of anything since the days of Jesus Christ and his apostles.

A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

XIII

[Readers of UNITY have repeatedly asked for the metaphysical meaning of Bible names. In our Bible lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, 1913, are completed in this number. In the next sixty days they will be printed in a booklet for general distribution. Instead of coming in chronological order, they will be arranged alphabetically, making easy reference. Some time during the year we shall have a special edition of the Bible printed with this Metaphysical Dictionary as an appendix.]

BOANERGES: (Gr. *Sons of thunder—lightning.*) (Mark 3:17.) Wisdom and Love—correspondents of James and John, which "have power to bring down from heaven the fire" of the Holy Ghost.

DECAPOLIS: (Gr. *Ten cities.*) (Mark 4:25.) Unregenerate mind, which the Christ heals of all its legion-lunacies.

MAGDALENE: (Gr. fr Heb. *Tower of greatness.*) (Mark 4:25.) The new consciousness of Love, from the redemption of Love perverted.

ZEBEDEE: (Heb. *Jehovah's abundance.*) (Matt. 4:21.) Father of James and John. Out of the consciousness of God's fullness spring Wisdom and Love with quickening power.

GENNESARET (the Sea of Galilee—the Sea of Tiberias): (Heb. *The garden of the prince.*) (Luke 5:1.) The Sea of Life.

LAZARUS (same as Eleazar): (L. fr. Heb. *Help of God.*) (Luke 16:10.) The soul by the Word of Christ awakened from death-somnolence to the consciousness of Life.

MARTHA: (Heb. *Lady cumbered.*) (Luke 10: 11.) Soul greatness cumbered by cares.

CAIAPHAS: (Gr. fr Heb. *Depression, diligent searcher.*) (John 11:49-53.) The religious mind, which is rich in intellectual formulations, yet condemns the Christ, and takes shelter behind vicarious sacrifice.

ZACCHEUS: (L. fr Heb. *Justified, clean.*) (Luke 19:5.) Justification through repentance proved by restitution.

BARABBAS: (Heb. *Son of confusion.*) (John 18:40.) Carnal mind's ill-considered choice, releasing the robber, condemning the Christ.

NICODEMUS: (Heb. *Innocent blood.*) (John 3:1.) Wavering, but ultimately standing for Truth.

CALVARY: (L. *A bare skull.*) (Luke 23:38.) Not a proper name, nor a mountain, but a skull-shaped hillock. (See Golgotha.)

GOLGOTHA: (Gr. from Heb. *A skull.*) (Matt. 27:33.) A skull-shaped mound 18 feet high. The closing scene in Christ's life is strikingly symbolic. He is "lifted up," treading death's symbol under his feet, to signify his victory over death—his mastery of death.

ARIMATHEA or ARIMATHAIM: (Heb. *A double eminence.*) (Luke 23:51.) The home of Joseph, a member of the Sanhedrim—"a good man and a just"; who was *doubly eminent*, first for deep spirituality—"waiting for the kingdom of God," second, for firmness in refusing to "consent to the counsel and deed."

SYCHAR: (Heb. *Drunken.*) (John 4:5.) The unsatisfied mind preceding its finding of the Christ.

MESSIAH: (Heb. *Anointed*—Gr. *Messias.*) (Dan. 9:25.) God's anointed for the work of redemption.

EUNUCH, The: In the mystical allegory of "Philip and the Eunuch" (Acts 8:25) it stands for the *True Man*, who dwells in the spiritual altitudes (Ethiopia), possessing all the treasures of wisdom. Sex is not predicated of the spiritual man.

ETHIOPIA: In mystical language (Acts 8:25) it

stands for the unperverted spiritual consciousness by reason of its impregnable position in the inaccessible heights. Egypt never conquered Ethiopia.

CANDACE: (Heb. *Pure possession.*) (Acts 8:27.) The Divine Feminine, who, with all wisdom, rules in the spiritual realm, undisturbed by carnal mind's perversions of Truth.

LYDDA: (Heb. *A fissure.*) (Acts 8:27.) The deep mental rut of poverty. This opens a historical allegory (Acts 9:32-42).

ENEAS: (Heb. *Praise of Jehovah.*) (Acts 9:32.) One of the "saints, that dwelt in Lydda"—helpless in the Lydda-rut. (See Lydda.)

DORCAS: (Gr. *Gazelle.*) (Acts 9:36.) The world-idea (Greek) of benevolence—like a gazelle flying to the relief of poverty by giving; which relieves for a day, yet only intensifies the sense of poverty. (See Tabitha.)

TABITHA: (Heb. *Gazelle.*) (Acts 9:40.) Spiritual benevolence (Hebrew), which awakens the consciousness of opulence in Christ, supplanting the sense of poverty. (See Dorcas, Eneas and Lydda, as parts of the great figure.)

CORNELIUS: (L. *A sunbeam, a horn.*) (Acts 10:1.) Illumination and power from finding the Christ.

BARNABAS: (Gr. fr Heb. *Son of prophesy.*) (Acts 4:36.) Paul's missionary companion for about five years. The Epistle to Barnabas is ascribed to him.

PAUL: (L. *Little.*) (Acts 13:9.) The great Apostle to the Gentiles, whose Hebrew name was Saul.

ANTIOCH: (Gr. *For a chariot, debater.*) (Acts 11:19-27.) Scientific reasonings formulated theology.

AGABUS: (L. fr Heb. *A locust, to love.*) (Acts 11:28.) Prophetic message.

ELYMAS: (Arab. *Magician.*) (Acts 13:8.) The magician does not enlighten, but through self-deception becomes spiritually blind.

MARK: (Gr. *Shining.*) (Luke 5:39.) A "polished shaft" of the Spirit.

TIMOTHEUS: (Gr. *Honored of God.*) (Acts 16:1.)

LYDIA, the seller of purple: (*Dispenser of blessings.*) (Acts 16:14.) Open receptivity.

MACEDONIA: (Gr. *Elevated, eminent.*) (Acts 16:9.) The business region of the mind, which, like Philip, would gain the whole world.

PHILIPPI: (Gr. *The City of Philip.*) (Acts 16:12.) Getting gain; which is the "chief city"—chief motive of business. (See Macedonia.)

THYATIRA: (Gr. *A sweet savor of sacrifice.*) (Acts 16:14.) Faith based in Love.

SILAS: (Gr. fr L. Salvanus: *Lover of forests.*) (Acts 16:19.) Reasonings according to Truth.

ATHENS: (Gr. *Sacred to Athene.*) (Acts 17:16.) Intellectual wisdom.

AREOPAGUS: (Gr. *The Hill of Mars.*) (Acts 17:19. The high court and authority of wisdom.

DIONYSIUS: (Gr. *Divinely touched.*) (Acts 17:34.) (Intellect spiritually quickened.

DAMARIS: (Gr. *A little woman.*) (Acts 17:34.) Intuition.

AQUILA: (L. *Eagle.*) (Acts 18:2.) Spiritual insight.

PRISCILLA or PRISCA: (L. *Ancient.*) (Acts 18:2.) Original Truth.

CORINTH: (Gr. *What satisfies or beauty.*) Worldliness and beauty.

EPHESUS: (L. *Desirable, permitted.*) (Acts 19:1.) Sensuality-worshippers.

DIANA: (Gr. Artemis; but in Ephesus equivalent to Astarte—"Whom all Asia and the world worshipeth.") (Acts 19:27.) Sex-worship.

APOLLOS or APOLLONIUS: (Gr. *Given by Apollo.*) (Acts 18:24.) Talented, learned.

DEMETRIUS, the silversmith: (L. *Belonging to Ceres.*) (Acts 19:24.) Material self-interest.

AGRIPPA: (L. *Wrongly born.*) (Acts 26:1.)

Carnal-minded predisposition (or predisposition to falsity).

ROME: (L. *Might, strength.*) (Romans 1:7.)

Worldly authority and power.

ILLYRICUM: (L. *Rejoicing.*) (Romans 15:19.) The outer extreme of Paul's ministry—"from Jerusalem unto Illyricum," from theological to barbaric minds.

CENCHREA: (L. *Millet, small seed.*) (Romans 16:1.) From small beginnings.

PHEBE: (L. *Pure, bright, radiant.*) (Romans 16:1.) An epithet of the moon. Hence, a faithful reflector of truth.

GREEK: (Gr. *The old.*) (Romans 1:16.) Intellectual philosophy.

ACHAIA: (Gr. *Equivalent to Greece.*) (Romans 15:26.) Intellect's contribution to Christianity.

EPENETUS: (L. *Worthy of praise.*) (Romans 16:5.) Unprejudiced receptivity.

JUNIA (from Juno): (Romans 16:5.) Paul's kinsman.

ANDRONICUS: (L. fr Gr. *Excelling men.*) (Romans 16:8.) Superior.

AMPLIAS: (Gr. *Extended.*) (Romans 16:8.) Growing in grace.

STACHYS: (L. *An ear of corn.*) (Romans 16:9.) Productive of good.

ARISTOBULUS: (L. *Wise counselor.*) (Romans 16:10.) Sound judgment.

NARCISSUS: (L. *A flower.*) (Romans 16:11.) Lethargic.

THYPHENA: (L. *Delicious, delicate.*) The metaphysical thought.

TRYPHOSA: (L. *Bright, living .delicately.*) (Romans 16:12.) Esoteric interpretation.

PERSIS: (Gr. *Horseman, that divides.*) (Romans 16:12.) Logical reasoning.

RUFUS: (L. *Red.*) (Romans 16:13.) Fiery zeal.

PHILOLOGUS: (L. *Lover of truth.*) (Romans 16:15.) Spiritual insight.

PHLEGON: (Gr. *Burning.*) (Romans 16:14.) Zealous.

ASYNCHRITUS: (L. *Incomparable.*) (Romans 16:14.) Of superior merit.

PATROBAS: (Gr. *Paternal.*) (Romans 16:14.) His Sonship.

HERMAS and HERMES: (A *messenger of news.*) (Romans 16:14.) A gospel preacher.

NEREUS or NEREAS: (Gr. fr Heb. *Lamp, brightness.*) (Romans 16:15.) Illuminated.

SOSIPATER, SOPATER: (L. *Defender of the father.*) (Romans 16:21.) Fatherhood of God and Sonship of man.

SOSTHENES: (Gr. *Preserver.*) (I Cor. 1:1.) Christ our Savior.

CHLOE: (Gr. *Green shoot.*) (I Cor. 1:11.) A thrifty vine.

STEPHANUS: (Gr. *Crowned.*) Crowned with wisdom.

FORTUNATUS: (L. *Fortunate, happy.*) (I Cor. 16:17.) Conscious of God's care.

ACHAICUS: (Gr. *According to Greek thought.*) (I Cor. 16:17.) A philosopher.

TITUS: (L. *Honorable.*) (II Cor. 8:6.) Fair-minded.

COLOSSE: (L. *Correction, restoring.*) (Col. 2.) Reformation.

ONESIMUS: (L. *Profitable.*) (Col. 4:9.) Co-operative.

EPAPHRAS: (Gr. *Messenger of Love.*) (Col. 4:12.) The spirit of Christ.

DEMAS: (Gr. *Popular.*) (Col. 4:14.) Influential.

NYMPHAS: (Gr. *Spouse.*) (Col. 4:15.) Wedded to Christ.

ARCHIPPUS: (L. *Master of horses.*) (Col. 4: 17.) A logician.

HYMENIUS: (L. *Nuptial.*) (I Tim. 1:20.) At-one-ment with Christ.

ONESIPHORUS: (L. *Usefulness.*) (II Tim. 1:16.)

PHYGELLUS: (Gr. *Fugitive.*) (II Tim. 1: 15.) Apostate through lucre.

PHILETUS: (Gr. *Amiable.*) (II Tim. 2:17.) Worthy of love.

ICONIUM: (Gr. *Little image—of Athena.*) (II Tim. 2:11.) Worldly wisdom.

LYSTRA: (Gr. *That dissolves.*) (II Tim. 3: 11.) Emotional.

CARPUS: (L. *Fruitful.*) (II Tim. 4:13.) Holding spiritual Truth.

DALMATIA: (Gr. *Deceitful lamps.*) (II Tim. 4:10.) False teachings.

NICOPOLIS: (Gr. *Victorious city.*) (Titus 3: 12.) A consciousness of success.

ZENAS: (Gr. *Living.*) (Titus 3:13.) Living in the Law.

PHILEMON: (Gr. *Affectionate.*) (Philem. 1.) Bestower of love and mercy.

APPHIA: (Gr. *That produces.*) (Philem. 2.) Successful.

GALLATIA: (Gr. *White like milk.*) (I Peter 1:1.) Simplicity.

PONTUS: (Gr. *The sea.*) (I Peter 1:1.) Thoughtful.

CAPPADOTIA or CAPHTOR: (*A sphere, a palm, enquirers.*) (I Peter 1:1.) Searchers after Truth.

BITHINIA: (Gr. *Violent precipitation.*) (I Peter 1:1.) Instant response.

PATMOS: (Gr. *Mortal, oppressed.*) (Rev. 1: 9.) "Companion in tribulation."

SARDIS: (Gr. *Prince of joy.*) (Rev. 1:11.) One of the "Seven Churches" of Asia.

PERGAMOS: (Gr. *Height, elevation.*) (Rev. 1:11.) One of the "Seven Churches."

SMYRNA: (Gr. *Myrrh.*) (Rev. 1:11.) One of the "Seven Churches"—bitter experiences.

PHILADELPHIA: (Gr. *Love of a brother or friend.*) (Rev. 1:11.) One of the "Seven Churches"—fellowship.

LAODICEA: (Gr. *The just people.*) (Rev. 1:11.) One of the "Seven Churches"—meritorious works.

NICOLAITANS: (Gr. *Devourer of the people.*) (Rev. 2:15.) One of the "Seven Churches"—antinominalism.

ABADDON: (Gr. *The Destroyer.*) (Rev. 9:11.) External evidences.

APOLLYON: (Gr. fr Heb. *Destroyer.*) (Rev. 9:11.) Judging from appearances, not according to Truth.

HARLOT, The: The doctrinal corruption of Truth.

HARLOTS, The Mother of: Some world-wide system of dogmatic false doctrines—perversions of Truth.
(*The End.*)

THE BIBLE

It is the one book that can fully lead forth the richest and deepest and sweetest things in man's nature. Read all other books—philosophy, poetry, history, fiction—but if you would refine the judgment, fertilize the reason, wing the imagination, attain unto the finest womanhood or the sturdiest manhood, read this book reverently and prayerfully until its truths have dissolved like iron into the blood. If you have no time, make time and read.—*Newell D. Hillis.*

Each man must seek and find truth for himself and in his own way, and only that truth which he finds and makes his own has any value to him or affects his character. Mere assent or unwilling consent to what others believe to be truth is utterly valueless to him.—*William D. Little.*

TEMPLE TALK EXTRACTS

CHARLES FILLMORE

See First Samuel



HE history of Saul, David and Jonathan represents the development of a human soul. Its value lies in the trueness with which it portrays the various aspects of Divine Love (David), Human Love (Jonathan) and Personal Will (Saul).

Saul, the Will, draws to himself and builds in his consciousness a certain degree of love. This is his son, or thought expressed, and takes form in the subjective consciousness as soul.

Jonathan loved David. "He loved him as he loved his own soul." Jonathan's name signifies *Jehovah's gift*; that is, he came forth from Being. He may be termed Human Love, while David is Divine Love. These two are closely related in consciousness. Human love cannot live except it be linked to Divine Love. Personal Will (Saul) suppresses his innate Love, David, yet he cannot kill it out entirely.

Human Love as Jonathan is working in the subjective soul to perpetuate the link between the inner and the outer. When we are willful and selfish in our external conduct, and ambitious in worldly ways to the exclusion of every kindly impulse, there is yet deep within a soul yearning for Love. If it were not for this inner link of human love we would, through the selfishness of human will, be entirely cut off from Divine Love. It is these hidden processes of the soul that saves man from being wholly disconnected from his Divine Source. Hence the compact which Jonathan so strongly urged David to make with him. The Human Soul sees the destructive tendencies of Personal Will (Saul), and it

secretly links itself or makes a covenant of eternal friendship with Divine Love (David).

The moon is a symbol of personal intelligence. Its light is supplied by the sun, symbol of spiritual intelligence. This influx of spiritual intelligence has regular periods of flooding the consciousness, and there is a definite relation between the body consciousness and the moon. The moon is not the governing principle, but it, with all phenomenal existence, is governed by the Mind of Nature. This Mind of Nature is not God in his absolute character, but the thought of God put forth to bring about certain creative results. It is the Divine *Logos*, the Word of God, mentioned in John I.

If man was always wise enough to cultivate obedience to the Divine Will, and seek the guidance of God in every thought and act, no inharmony could possibly enter mind or body. But the Will is free, and in the exercise of that freedom it loses its way in a wilderness of sense. When the Mind of Nature, in its regular period of influx, floods the body consciousness with fresh life and intelligence, the disobedient Personal Will does not understand its import. But it feels this influx in moments of quietness, when the fullness of the life-flow from within wells up in the body. This is symbolized in this lesson as the gathering of the king and his household to feast. The monthly period common to women is the influx of this inner life, and if it were understood and utilized there would be no loss, but a spiritualization of substance. Men are also subject to an ebb and flow of body vitality, an unusual fullness occurring once a month. When this flood of life reaches its highest point intensity is added to every thought and feeling. All the good habits of thought are increased, and also all the bad.

Through the violence of Personal Will (Saul), Divine Love has been driven from his household and is hiding in the mountains—higher planes of consciousness. Human Love (Jonathan) is still with the king, but Saul has let jealousy so fill his mind that he hates his own son and throws his javelin at him. The violence of Personal Will is such

that Divine Love cannot reach the consciousness except through Human Love.

The shooting of arrows by Jonathan as a sign to David of the king's continued displeasure, is symbolical of the natural interchange or language of love. It is essentially a silent shaft, shot from soul to soul by a power and in a manner none can explain. The swift and silent arrow is its closest material symbol. The bow and arrow are prominent in Jonathan's history and fully identify him as Human Love. The same symbol is common today in Cupid and his bow, who is the little boy whom Jonathan sent to pick up the arrows and return them to him.

After the boy had gone Jonathan went to David's hiding place, and they kissed one another in Oriental fashion and wept. This is all symbolical of a sorrow in the subconscious affections of each of us when we let personal desire and willfulness suppress the natural tenderness and sympathy of the heart.

* * * *

In sleep the turmoil of sense is stilled. The thoughts of destruction and violence which filled the consciousness dominated by the almost insane Personal Will (Saul) are for a time quiet.

Sleep is not necessary to the spiritual side of one's being. David (Love) was not asleep.

The sense consciousness produces such friction in its ignorant use of thought that it soon dissipates the vitality of the system, and like an engine out of steam, it stops—it sleeps.

Then it is that the spiritual planes of Being impress their ideas upon the outer mentality. Dreams are quite often important revelators of spiritual truths, and those who are open to the inner realms may be instructed in this manner.

Sleep is a great harmonizer of discordant thoughts. It "knits up the raveled sleeve of care." We do not know the deep mysteries of sleep and what goes on in the soul when the sense man is in repose. Those who get into the "deep silence" in meditation produce a state of consciousness

analogous to sleep. All the outer thoughts are stilled and the *I Am* listens to the "still small voice." It may also see symbols, feel the inner forces, or catch Divine Ideas fresh from the fountain-head. Those who are expert in this concentration of attention upon inner planes of Being, find that a great rest and peace comes to them, and they feel upon emerging from one of these sweet periods of communion with the Lord, as if they had had a night's refreshing sleep. From this we know that man in constant mental touch with the perfectly adjusted ideas of Divine Mind would never need to lose consciousness in that negation called sleep. But until we overcome the error thoughts that produce the wear and tear of life, we shall find ourselves falling asleep.

Death is but a prolonged sleep, the result of thought inharmony so great that body cannot stand the strain, and collapses. Then, instead of being in a body when he awakes, man finds he is in the realm of thought alone without an avenue adequate to its full expression, and he is forced by the law to again build an organism from the cell up.

Saul (Will) is asleep with his whole army. Abner (light-intelligence), the captain of his host, is the intellect. These are resting, gathered about the "chariots." ("Trench" is a wrong translation.) Chariots represent the body activities. Saul and all his soldiers were gathered about these, with Saul's spear stuck in the ground at his head, representing the office of the Will as the projector of thought.

While the mind of sense and the disobedient Will are in repose, our native Love (David) with Abishai (Presence of the Father) come to our camp. Sense is utterly powerless when asleep, and were these faculties of our being, that we have been warring against and persecuting, so inclined, they could easily destroy the man of sense. But the spiritual shows its magnanimity by taking for the time the spear of Saul, as evidence of the secret visit.

Thus is portrayed the ability of the soul to make its character felt in man's life when he is right opposed to its

laws. Saul was softened by this evidence of the soul's ability and goodness, and became repentant.

So we find ourselves tender and obedient after a lesson of Love, whether in the silent communion of sleep or the conscious experience of daily life. Love is the greatest thing in the world, and the rampant ambitious Will recognizes in its saner moments that Love shall do mighty things and shall finally prevail. "Love is the fulfilling of the law."

* * * *

Error destroys itself. Saul took his own sword and fell upon it. The sharp, cutting words we speak are like swords that lacerate the feelings of both enemies and friends. These thoughts and words are sure to return to us, and when they do, the conditions are so grievous that we feel that the battle is going "sore against us."

The death of Saul and his three sons, Jonathan (Human Love), Abinadab (Physical Will or Body Control), and Melchi-shua (King of Health or Physical Vitality), means the dissolution of the whole organism, the result of disobedience to the Lord, or Law of Being.

Through continued disregard of the Divine Law man gets farther and farther away from that interior harmony which is perpetually fed from the spiritual springs of Being. The discordant realms of thought from without, represented by the undisciplined and savage Philistines, encroach more and more upon the sacred abiding places of the thoughts within, which are represented by the Israelites. Gilboa means a bubbling spring in a high place, and represents the inner source of spiritual life. It is here that the enemies of law and order, the Philistines, finally get one who has all his life followed the dictates of Personal Will.

"So Saul died, and his armourbearer, and his three sons, and all his men that same day together." The armourbearer is the soul's consciousness of its security in God; when that is withdrawn there is a complete loss of hope, and the whole personality gives up.

The undisciplined forces of error thought complete

their work in the body by stripping it of all that gave it character—the object being to destroy it entirely.

But there is always a saving grace in the Divine goodness, and if we have ever done a kind act, it has been preserved in the careful records of memory and will come forth when we most need it. Saul had in the beginning of his reign delivered the inhabitants of Jabesh-gilead from their enemies, the Amorites, who were about to put out their right eyes. They remembered the deed, and took the bodies of Saul and his sons away from the Philistines and gave them decent burial. Jabesh-gilead means dry, hard, rough. It represents the forces of nature that gather up and care for the dust and ashes of the organism. Nothing is lost in the Divine economy, and that which is dissipated will in due course be gathered again, and another trial be made in the working of life's problem.

* * * *

David is often referred to as a type of Christ. His life was a forerunner of that of the more perfect man, Jesus Christ, who was "of the house of David." This allegory of Saul and David is then the story of man-consciousness in a certain phase of character building. That consciousness may be yours or mine. When we have had a great defeat in some cherished ambition, for which we have worked for years, there is a collapse of mind and body—Saul and his sons and all his people are slain. But a resurrection is possible. Jesus was crucified, and the people said, "He is dead." But he was not at all dead—there was a resurrection after that human sense of life had exhausted itself and given up. It is only after the creature has let go and given up the ghost, which is the apparition corporeal, that a higher aspect of life is possible. David is the controlling faculty in this higher life manifestation.

David represents Divine Love individualized in human consciousness. Love in Being is the idea of Perfection in Unity. When this Divine Idea is focussed in man, it is the Christ Love on its inner side and Jesus' love on its outer. When David in his youth and purity daily communed with

God, he closely reflected Divine Love. When he developed more character as king in dominion over men, he manifested the limitations of the human in larger degree.

When we first come into this consciousness of Divine Love as the ruling motive of our life we are careful to ask for Divine guidance in every act. David felt that the time had come for him to set up rule in the kingdom, and he asked of God if he should go up into any of the cities of Judah. The cities of Judah represent the spiritual centers of life in consciousness. The Lord told him to go unto Hebron, which means an association of ideas; metaphysically it represents concentration.

Thus the first step in demonstrating our rule in Divine Love is obedience to the Lord. The second is to go up into our highest spiritual realization and there concentrate all our thoughts.

The wives of David represent the substance side of thought which must enter into this demonstration. Ahinoam means beauty of motion, whose ruling idea in mind is activity without discord. Abigail means a father's joy. The idea back of this is that joy comes from God and should go with his love. This wife is a Carmelite, which means abundance. Thus we see that joy and abundance are closely associated. One of the occult ideas contained in the Hebrew word Judah is *praising*. It is found that praising and thanksgiving thoughts multiply the brain cells. Gratitude is another name for this state of mind. The brain cells are but the visible precipitations of an ocean of thought-stuff everywhere present. Hence praising and thanksgiving multiplies and increases everything that we center it upon. Jesus gave thanks before he raised Lazarus. He gave thanks before he multiplied the loaves and fishes. Scientifically he was increasing the thought-stuff until it precipitated into the realm of visibility. Go up into the cities of Judah and use the law as here stated, and you can bring forth whatever you set your heart upon.

Generosity and acknowledgment of good everywhere is a mental attitude necessary to a Divine Love demonstra-

tion. David sent messages of thankfulness to the men of Jabesh-gilead for burying the body of Saul.

Because we have taken possession of the consciousness in the name of Divine Love, does not imply that we are yet supreme in our rule. There is always a remembrance of past errors remaining as a subconscious remorse or shame in mind. This is Ish-bosheth, son of Saul, whose name means "son of shame." He rules part of the consciousness, but he is a weakling and his kingdom is insignificant. We should always be on the alert, however, to put down this accusing conscience and place Divine Love in its stead.

* * * *

What is Christian Healing?

It is the healing system taught and practiced by Jesus.

Upon what is this system based?

Upon the understanding that all existence has its source in an Omnipresent Mind-Principle called by Jesus, God and Father.

Why do you call it a Mind-Principle?

Because its creations exhibit intelligence and in all ways indicate the presence of a thinker. The universal evidence of order and harmony in creation prove that an unchangeable law is always operative—this is principle.

Did not Jesus teach that God was a person?

No. He said: "God is Spirit, and they that worship him must worship him in Spirit and in truth."

Did Jesus create this Principle?

No. Jesus acknowledged it as the supreme and only cause of his existence, and it, in response, poured into his mind all its potentialities.

Did Jesus claim exclusive privilege as the Son of God?

No. He quoted to his followers from the Old Testament, "It is written in your scripture, Ye are gods and sons of the Most High." He also said, "Ye shall do these things and greater."

What is the underlying basis of all metaphysical healing?

That Being is one harmonious whole mind, and that

man, its offspring, is like it; made in its "image and likeness."

Then if the Divine Harmony always makes health, what should man seek first in his search for health?

Unity with the One Mind.

How can man make this unity?

By consciously adjusting his mind to that of God.

What is the first step in this adjustment?

The forsaking of wrong thinking.

What is wrong thinking?

Thinking thoughts that are unlike God's ideas.

Can man know the mind of God?

Yes; Jesus said, "The word which ye hear is not mine, but the Father's."

Can a man charge his mind with God-thoughts until he is made perfectly whole?

Yes. "Be ye perfect, even as your Father in heaven is perfect."

How do God's words work in the mind of Man?

As seed. "The word is the seed," said Jesus.

Does flesh and blood come from words?

Yes. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. . . . And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.—*John*.

Was this "glorious" flesh the same as that of people who are subject to disease?

No. The flesh here spoken of had been redeemed and purified by the Divine Word.

Is this purifying Word still in the world?

Yes. It is everywhere. It is through this Living Word of God that the human family is to be redeemed from sin, sickness and death.

How shall we know when this Word has begun its redemptive work in us?

First by a discernment of the Truth of man's being and his relation to God. Second, by a quickening, renewing, regenerative work in the body. "Your body is the temple of the living God, if so be that the Spirit of God dwelleth in you."

MEDITATIONS

Jesus Christ is able to save to the uttermost all them that come to God by him.

I have the overcoming power of Jesus Christ.

I stand fast in the liberty wherewith Christ hath made me free.

There hath no temptation taken me but such as is common to men. But God is faithful, who will not suffer me to be tempted above what I am able to bear, but will *with* the temptation make a *way of escape*. I am the Way.

I give heed to no accusing voice. I am joyous and glad of heart, and praise and give thanks *in faith*. I do not wait for manifestations to be glad.

* * * *

True relaxation is founded on trust in God.

Relaxation in trust is always safe.

I am come to do thy will.

I delight to do thy will, O God!

In quietness and confidence is my strength.

I will both lay me down in peace and sleep, for thou, Lord, makest me to dwell in safety.

Keep sound wisdom and discretion: so shall they be life unto thy soul, and grace unto thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble.

When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

Attempt the end and never stand to doubt; nothing's so hard but search will find it out.—*Herrick*.

Confess your faults one to another, and pray one for another, that ye may be healed.—Jas. 5:16.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity Society Correspondence School, 913 Tracy Ave.,
Kansas City, Mo.

PROMISES AND LAW



ALL Promises of God are founded upon law, exact, absolute. We sometimes speak of the Promises being made upon conditions. That is but another way of saying that we must obey the law upon which the Promises are based.

When we think of the Promises, we associate *faith* with them. When we think of law, *understanding* is suggested to us. That is, we naturally think that the Promises are fulfilled to us through our faith, and that we demonstrate the Law by understanding. In reality they are one and the same thing, but in different phases. Faith in the Promises comes first as an easy way of bringing to us the blessings of the Spirit. But to our faith we must add *understanding*. By understanding God as Principle and Law, we go back of his assurance that certain conditions will bring us certain blessings, and inquire what law of our being is pointed out to us by the promise. For instance, Jesus promised that those who believe on him should never die, but should have everlasting life. People sometimes hold to this in a sort of blind faith, and are carried along over many dangers and difficulties. But the law of growth demands that we go on from blind trust to an enlightened understanding; not that faith is to be eliminated but founded on understanding. In this matter of demonstrating life, if we would go from trust in the promise to understanding of the Law, we must know that God is Principle and that in that Principle inheres life, limitless and eternal. That is the first step. Second, we must know that we are the offspring of that Principle, and that Life is potentially in every individual. Right here we should keep in mind that the natural man, the man in mortal consciousness, does not have eternal life. He must be transformed by the Truth, and come into the consciousness of himself as a Son of God before he can bring forth and demonstrate the Principle of Life which is

in his being. If he assumes that he has eternal life without the change from personal consciousness to the Christ consciousness, he is only deceiving himself and will fail of the promise of life.

The third point in the law that lies back of the promise of overcoming death is the truth that in Being man is a trinity—Spirit, soul, body; and that these three are one and inseparable. When this law is understood, it saves one from believing the errors that the soul can be redeemed without the body, and that the body is not a necessary factor in man's constitution. No one can really demonstrate eternal life until he sees that the whole man must be unified and lifted up into the Life consciousness. A complete demonstration requires that both expression and manifestation be brought in line with the Truth. It therefore follows that if one thinks that he will gain eternal life by losing his body, he is in error because he has not kept to the Principle and the Law.

Jesus called attention to another truth when he said, "He that *believeth on me* shall never see death." The "me" here referred to is the Son of God. God is Divine Mind, and the offspring of mind is ideas. God's offspring must be Divine Ideas. His Son in his perfect Idea of man. Another name for this idea is the Christ which is the image and likeness of God, the indwelling, potential, God-perfection of every man. It has been covered up and lost to sight and knowledge by ignorance and sin, but was brought to light by Jesus and demonstrated in him; and through his revelation of it and with his help in demonstrating it, the possibility for a like demonstration is placed within the reach of every man. God has life in himself; so hath it been given to the Son to have life in himself. In no other way can anyone find life but in the Son. He must believe on the Son, Christ, the image and likeness within himself, and know that it has within it eternal life, before he can demonstrate life.

This Law which works out as eternal life is a law of righteousness, and demands the right use of all the powers within. No one can violate the Law and escape the penalty, which is death. Since all men have been lost in sinful per-

sonal consciousness, it would seem that all were barred from ever realizing life; but here again comes in the condition, "He that believeth on me." Through faith in Jesus' demonstration and understanding of the indwelling Christ, men are lifted out of sin and death and into the righteousness and eternal life of the Christ Mind.

Referring again to the Principle in considering the relation of eternal life to the bringing forth of the attributes of Being, we can see that life eternal depends upon the expression and manifestation of Life, Love, Substance, Wisdom, Power and Strength. Love is the harmonizing power, and saves the mind and body from the friction and disintegrating force of resistance. So Jesus said, "Resist not evil." Resistance sometimes comes from the false idea of zeal which leads one to fight for what he believes to be the Truth. The temple at Jerusalem could not be built by David because he was a man of war. The work was left to his son Solomon who was a man of peace. This temple is typical of man's body. The spiritual body cannot be built under conditions of inharmony. The warring David state of consciousness must pass away and give place to Solomon, the consciousness of Wisdom and Peace, before an enduring structure can be built.

The love which should be demonstrated is the Love universal. Personal love only involves one in the limitations that produce inharmony. This is clearly seen in one who allows himself to become entangled with family relations to the extent of hindering the full free expression of spiritual power. Each individual is a free soul, and not a Smith or a Jones. This realization will set free any one who is struggling with a hampering environment. In family bondage, there is a tendency to depression over failures and mistakes of relatives, and depression is not helpful in demonstrating life. Sometimes there is the other extreme in pride and puffing up over the successes of near ones, and such a vital interest in all that concerns them that the Spirit takes second place.

These points about the Love universal illustrate how

we may consider Power and all the other attributes of Being, and see how they, too, when rightly understood and expressed, help in lifting us into the Life consciousness.

The more we study Principle and Law, the greater will be our faith in the promises of God because we will see that they have their foundation in God himself who is unchangeable Law, "without variableness, neither shadow of turning."

ANSWERS TO QUESTIONS

Many who seemingly never have any thought but of selfishness have beautiful and healthy bodies. If thought makes the body, how do you explain this?

The first point in answering this query should be the consideration of the questions, What is beauty and what is health? It is said that every eye forms its own beauty. One who lives in the realm of the sense delights in sensual beauty, or that which appears to him to be beauty, judging from his view. The intellectual man requires something more to fulfill his idea of the beautiful. He must see certain mental qualities or he sees no beauty. Those in spiritual understanding have a still higher standard. Face and form must express the spiritual nature in order to awaken within them any concepts of beauty. The eye is not alone in forming impressions of beauty. Character is the large factor in making man beautiful, and we do not know character through the eye of the senses. Character is discerned and felt by the soul. A face might be plain to the sense man, while to the spiritual man, whose eyes are open to spiritual things, it might express the beauty and strength that come from dwelling in the conscious presence of God. So it is with health. There is a mere temporal, animal life and strength that some call health, but true health is a harmony of mind and body resulting from spiritual thought and obedience to the spiritual Law.

As to why a superficial health and beauty appear in certain ones, the reason is found in the fact that they live in a degree of harmony with their own ideas and standards of

life. These standards may not be very high nor very enduring, but so long as the thought is in harmony with them, it produces a temporary harmony in mind and body.

Tell how to make affirmations effective.

Affirmations, to be effective, must have in them the quickening power of the Spirit. They should therefore be based on absolute Truth. The individual mind must lay hold of them with faith and assurance, and in deep concentration and meditation feed upon them until they become assimilated by the whole man.

The chief factors in concentration are interest and attention. It is easy to center the mind wherever interest draws it. For this reason concentration in Spirit comes easier to those who love their God "with all their heart, and with all their soul, and with all their mind, and with all their strength," than it does to those whose minds and hearts are divided between God and the world. A divided mind can be unified by entire consecration to God. When the mind is thus unified, affirmations of Truth naturally and easily become effective. While interest in the world draws the attention out into the external, some discipline is necessary to bring it back to the spiritual center within. A regular time every day for prayer and meditation helps much in keeping the mind stayed on God. If the thoughts tend to wandering, they should be brought back persistently to some definite truth. To avoid mechanical repetition of a statement, give attention to the details of its meaning and consider how it applies to you. For instance, if you are holding, "I am filled with the abundant Life of the Spirit," think for a little while about your reasons for making this claim. First, you are the offspring of God; you live, move and have your being in him. You could not live an instant apart from him. All the life and strength you express are his. In addition to this, which is true of all people even in their natural estate, there is the truth that Jesus came to reveal, which is that through him you have an increased life-flow, even the Life Abundant. Some of his statements will help

bring you to the realization of his life-giving Presence. "I am come that ye might have life, and have it more abundantly." "I am the resurrection and the life." Soon the mind becomes interested in following up certain lines of thought in connection with the thought you are holding; concentration becomes easy and your affirmations become effective.

What is the best way to discipline the appetite and bring it under the dominion and authority of the Christ Mind?

All man's appetites and desires are primarily spiritual. They are his means of appropriating the Life and Substance of Spirit. But the whole man has fallen short of the Divine Law of his being, and he expresses his powers in unrighteous ways. So appetite took on carnality, and when man begins his conscious growth in the spiritual life, he finds he must overcome carnal appetite and bring all his powers and forces into obedience to the Divine Law.

The positive affirmation, "My appetite is spiritual and it now finds its perfect expression in the purity and righteousness of the Christ-Mind," is the first step in restoring it to its rightful place. This affirmation should be carried out in thought, word and deed. To speak the affirmation, and then continually deny it by willfully betraying it into the hands of the sense man, will not produce any very speedy change. If sense desire calls for false stimulants in food and drink, the Higher Self should say "No." Faithful discipline of this kind will make many changes in the kind and quantity of food that is eaten, and the appetite will be set free from its bondage to the carnal mind.

In addition to this, very definite statements of dominion and power and authority in Christ should be made. A firm hold on an overcoming word like this will prove helpful: "I am established in the power, and mastery, and dominion of the Christ Mind. My appetite is no longer in bondage to sense man. I speak this word of authority in the name of Jesus Christ."

One means of taking control of the appetite is practice in eating slowly. When one eats too fast, it shows that he is not poised. Dominion comes through poise. Poise is a result of dominion. These two act together. While eating, one should remember that he "does not live by bread alone, but by every word proceeding out of the mouth of God." All foods are representative of ideas. The idea is the word. While the food is being eaten, digested and assimilated, another process goes on. The ideas back of the food are being appropriated by the mind and are being built into the soul and body. For this reason, it is very important that only foods carrying right ideas be eaten.

Besides the inherent, essential, fundamental idea in a food there are associative thoughts producing effects, like fear. A man who was a hunter in the early days of Kentucky would not eat the flesh of any animal that saw him before he fired his gun. He said it was not fit to eat. He was not a metaphysician and never heard of anything along that line, but by observation and experience, he had learned that the fear which the animal felt when it saw him and felt his murderous thought, poisoned the meat. It is hardly necessary to add that the hours and days of suffering and fear which animals now undergo before they are slaughtered, render their flesh unfit for food. This is but one of many reasons why one who would discipline his appetite finds vegetarian diet necessary.

What is it to be made whole?

To be made whole is to be healed in both body and mind. Bodily healing alone does not suffice, for unless there is a change of mind also, disease will again manifest itself in some form in the body, and the second condition of the patient may become worse than the first. On the other hand, a change of mind is quickly manifested in the body, and if we have been "transformed by the renewing of our mind," the change is quickly evidenced by the restoration of the body to health and harmony.

Why is it wise to make understandingly the following affirmation: "God loves me and approves of all that I do"?

It is quite necessary, if we are to be about our "Father's business," that we realize the fact of the indwelling Christ. Realizing the fact leads us to trust the inner voice and to be guided by it in all our ways. Then it is no longer "I that live, but Christ that liveth in me." But if we lose sight of or doubt this presence within, we set up a variable state of mind, a double mind, and "let not that man think that he shall receive anything of the Lord." Therefore, to hold ourselves steadfast in Truth, it is necessary to affirm understandingly, "God loves me and approves of all that I do." Anything less would be denying our indwelling Christ.

Why was Job afflicted?

Job had a wonderfully clear idea of God, considering his day and time, but that he still lacked the true knowledge is shown by his words to his wife when she told him to "curse God and die." "What, shall we receive good at the hand of God, and shall we not receive evil?" Job had the same lesson to learn that most people have today, that God is One. He is Good and Good only, and "He is of too pure eyes to behold iniquity." Job had not yet realized God's perfect love, for he said, "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came." He had not yet attained to a realization of spiritual substance. He had mistaken the shadow for substance, and had laid up his treasures on earth, and they had disappeared in one day's time. Job was self-righteous, and thought his afflictions uncalled for, but Eliphaz said, "Whoever perished being innocent?"—*Frank B. Headley, Pataskala, Ohio.*

What is the meaning of Jesus' statement, "I go to prepare a place for you"?

As Jesus Christ understood the Law of God, he came to show us the way to live our lives, to resurrect ourselves

out of sin and death into immortality. As he was tempted like all men, he proved to mankind that we could overcome the temptations of the world. Jesus took on the likeness of sinful flesh, and it was this mortal and personal and flesh that died. He made the Great Demonstration and through him, through the understanding of power which he gives, we can have heaven here and now and make our abode in the place that he has prepared for us. But each individual must come into the consciousness of eternal life and love before he can enter spiritual life. It is not man's power or ability to free himself from sin and attain eternal life, for salvation is a free gift from God, brought within the reach of man by Jesus Christ.

Tell just how you proceed when you study your Correspondence School Lesson.

I read and reread the lesson over, then study each paragraph until I think I have grasped the inner or spiritual meaning. Sometimes I have to ponder over it for some time, but when I don't quite understand it I keep repeating some statements, and it will come to me like a flash what the meaning is. After my answers have been corrected, I study the corrections that were made, and I find it a great help, for many times we make statements unconsciously that we do not believe consciously.—*Mrs. E. Fassold, Morgan Hill, California.*

QUESTIONS TO BE ANSWERED BY STUDENTS

What is the "ministry of reconciliation"?

What is the "widow's mite"?

Why was the command, "An eye for an eye, and a tooth for a tooth," given?

Concern yourself but with Today;
 Woo it and teach it to obey
 You will and wish. Since time began
 Today has been the friend of man,
 But in his blindness and his sorrow
 He looks to Yesterday and Tomorrow.

THE TABERNACLE IN THE WILDERNESS

[Following is the substance of the lessons on the Tabernacle, in continuance of the study of Israelite history, which was mentioned in this department last month.]

"The letter killeth but the Spirit giveth life." The authors of the Scriptures, from Genesis to Revelation, wrote so largely in symbols that one must have the spiritual understanding necessary to interpret them before he can truly say that he knows what the Bible teaches. As the symbols were given by inspiration, they can be read only by inspiration. This is not discouraging because "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." We do not have to search in the heights nor the depths, but within our own selves, and the Spirit will reveal to us all Truth. Spiritual education comes as does the world's education; that is, the same application and mental discipline are necessary in studying Truth as in gaining the lore of the schools. In studying symbols we go at it in a practical way, recognizing that every name stands for an idea. It has a meaning which gives a clue to the symbol. Then, too, every type should be studied in its relation to man. Sometimes a figure throws light upon some phase of the man consciousness in Spirit, sometimes in soul and sometimes in body. Some types refer to the race as a whole. All Scriptural symbols have to do with the spiritual progress of man. By diligent practice, one may become as expert in reading symbols as the shorthand reporter is in reading his notes. Much of the beauty and power of the Scriptures has never been realized because men have not given attention to the spiritual truths which were wrapped up in its types.

A point that should not be overlooked in spiritual interpretation is that the meaning of every figure, type, parable and symbol must be in harmony with the fundamental principles of being.

One of the most beautiful types in the Old Testament is the Tabernacle in the Wilderness. The pattern for the tabernacle and all its furnishings was given by God to Moses

in the mount, and he was strictly enjoined to make everything according to that pattern. Then the people were called upon to supply the materials, and God gave them the spirit of wisdom to do the work as he required it to be done.

The tabernacle itself was a tent-like structure consisting of two parts, the holy place and the most holy place. Around this was a court enclosed with curtains. The holy place was separated from the most holy by a veil made of blue and purple and scarlet and fine twined linen. A framework of boards about the holy place and the most holy place was covered with curtains of fine twined linen and blue and purple and scarlet. Over this was a covering of goats' hair, of rams' skins, and of badger skins. The outer court was for the congregation of Israel. Only the priests entered the holy place and the Holy of Holies.

The tabernacle was always pitched toward the east. Its furnishings were few but rich. Inside the holy place, on the south side, was a golden candlestick of pure gold, having six branches, thus making seven lights. On the north side stood a table of shewbread. This table was made of shittim wood and overlaid with pure gold. The shewbread was unleavened, baked in twelve loaves and placed fresh on the golden table every Sabbath. It was eaten only by the priests. The loaves were arranged on the table in two rows of six loaves each. Before the veil of the tabernacle in the holy place stood the altar of incense. This was also made of shittim wood and overlaid with pure gold. Here the priest was to burn incense every morning and evening. Moses was told just how to make the incense and the people were not allowed to use any kind but that commanded by the Lord. The only thing the Holies of Holies contained was the ark of the covenant, or the ark of the testimony. This was made of shittim wood and covered with pure gold. The golden cover was called the mercy seat. Two cherubims of gold were placed on the ends of the mercy seat, their wings stretched forth covering the seat, and their faces looked one toward the other. The ark was a box three feet, nine inches long, by two feet, three inches wide and

high, in which was placed the two tables of stone given to Moses on the mount, Aaron's rod that budded, and the pot of manna that the Israelites were commanded to keep throughout their generations. Into this Holy of Holies the high priest went once every year "not without blood, which he offered for himself, and for the errors of the people." The court about the tabernacle was for the congregation. In this were two furnishings. First was the altar of burnt offerings which stood before the door of the tabernacle, and then the brazen laver which stood between the tent and the altar.

The Lord gave explicit directions for the making of the priests' garments. Fine linen, gold, blue, purple and scarlet were all used in making garments of beauty and glory. The priests were required to wear linen breeches. The garments for the priest were a breastplate, an ephod, a robe, a brodered coat, a mitre and a girdle. Two onyx stones on which were engraven the names of the twelve tribes of Israel rested one on each of the priest's shoulders, six names on each shoulder. The breastplate was set with four rows of precious stones, each engraved with the name of one of the twelve tribes of Israel, that the priest might bear the names of the children of Israel on his heart when he went into the holy place to minister before the Lord. In the breastplate were the Urim and Thummim, through which by variegation of lights, God gave guidance to his people in some of their affairs. Upon the hem of the priest's garment there were pomegranates of blue and purple and scarlet, and bells of gold between them; a gold bell and a pomegranate, a gold bell and then a pomegranate all the way around. When the priest went into the holy place, the sound of the bells were heard before him.

It would be impossible to give here a complete description of all that pertained to the tabernacle worship, but the whole plan is given minutely in the latter part of the book of Exodus, beginning with the 25th chapter.

The tabernacle typifies the temporal body, as the temple which Solomon built later symbolizes the spiritual

body. After man has made a certain degree of progress, as represented by the coming up out of Egypt and the passage of the Red Sea, he arrives at that place where he begins to have conscious realization of oneness with God within himself. It is revealed to him that within his mortal body and in his sinful estate, an intercommunion with God is possible under certain conditions. This wonderful revelation of the indwelling presence, and of the privilege of becoming consciously at one with it, is made known through the beautiful symbols of the tabernacle and its services. The pitching of the tabernacle toward the east signifies the right attitude toward the truth of our being. The wise men came from the east; the sun rises in the east. The east represents the source of light, and that we know to be within. Instead of looking to the world without, we turn our attention within, and all our powers and forces are adjusted in right relation and harmony.

The boards of the tabernacle represent the bony structure of man, and the coverings picture to us the skin—the true skin and the outer layer. In the rams' skins dyed red we see the network of the bloodvessels in the skin.

The outer court of the tabernacle is the court of the congregation or the gathering of our most external thoughts. The High Priest is our own spiritual *I Am*, the Christ. Through him we are made kings and priests unto our God, and find entrance into the Holy of Holies, the secret place of the Most High, within our own soul. The priests who worked with the High Priest are our spiritual faculties in their capacity as ministering servants of the Lord. The first act in the tabernacle worship was the offering of the burnt sacrifices. This symbolizes the complete consecration of ourselves, spirit, soul, body, to God. Paul refers to this in one of his letters: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The natural man cannot enter into the inner kingdom; he must be sacrificed, given up, before the way to the holy place can be entered. The laver of brass which stood before the

entrance of the tabernacle was for the cleansing of the priests. There they were to wash their hands and feet before ministering. This is symbolical of cleansing, and its anti-type is denial, "the washing of the water by the Word." "Now are ye clean through the Word which I have spoken unto you." The candlestick which stood within the Holy of Holies is a symbol of the light of Divine Intelligence illuminating the seven natural avenues through which intelligence is expressed in the soul. These avenues are the five senses, intuition, and that power of mind which takes cognizance of thought force. In the spiritual man this candlestick is lighted from within. The natural man walks in darkness because he lives in the external and has withdrawn his senses from the Source of light. The twelve loaves of shewbread to be eaten by the priests are typical of spiritual substance that is appropriated by spiritual man for the sustenance of his twelve faculties. The incense which was offered before the veil is the prayer and praise that ascends from the consecrated heart in communion with God. The Holy of Holies is the secret place of the Most High at the center of man's being. There he covenants and communes with God, and the law is written, not on tables of stone as in the type, but on "fleshly tablets of the heart." The Word is made flesh. "I will put my law in their hearts, and write it in their inward parts."

Man, as a sinner estranged from God, has no claim upon the favor of God. So it is not by man's merit but by God's mercy that favor is shown. "Not by works of righteousness which we have done, but according to his mercies hath he saved us by the washing of regeneration and the renewing of the Holy Ghost." All this is represented by the mercy seat. The cherubims suggest the new birth, the child-like spirit and the innocence of the new-born spiritual consciousness; the pair indicate the masculine and feminine principles of Being which are necessary to the new birth. This is clearer when we consider with it the statement of Ezekiel. "Thou wast a cherub with outspread covering [wings]."

The cherub is a picture of man in his original perfection to which he is restored by the new birth.

The garments of the priest picture forth the robe of Christ righteousness, or the wedding garment, with which all must be clothed before they are accepted of God. The fine linen symbolizes purity; the blue, truth; purple, power; scarlet, life. Pomegranates are a very seedy fruit, and their place on the hem of the garment is typical of the Word. The flesh of this fruit is red, which helps to emphasize the fact of the *living* Word. The golden bells are the vibrations of the Word.

A little further light is thrown on the use of linen by the directions to Ezekiel for the clothing of the priests in the temple. The seventeenth and eighteenth verses of the forty-fourth chapter of Ezekiel forbid the wearing of wool by the priests while ministering. They were not allowed to wear anything "that causeth sweat." Sweat came with the curse, "In the sweat of thy face shalt thou earn thy bread." Some of the impurities of the body are thrown off by sweating, and both the tabernacle and the temple were to be kept free from all impurity and defilement. The perfume which Moses was commanded to make of sweet spices gives a hint that the essence which the spiritual body will give off will be pure and sweet. The cleansing of mind and body of all impurity will make impossible any disagreeable odor, and purity and beauty and glory shall crown the whole man in every department of his being.

The breastplate of judgment to be worn by the priests indicates the seat or center of judgment within man, which is in the solar plexus. Here the Urim and Thummim gave forth their illuminations, symbolizing the light which flashes within us when we concentrate all our faculties at the solar plexus center and hold for Divine Judgment and guidance. The twelve precious stones are the twelve ideas in Divine Mind or attributes of Being, which find expression in man through his twelve spiritual faculties. The diamond is formed from carbon which is fire, and fire is life. We therefore conclude that the diamond is a fitting symbol of the

Divine Idea of Life. This is strengthened by the fact that it is the hardest substance known. Its enduring quality typifies the eternalness of life. Valued above all other gems, it symbolizes the priceless gift of life. "What shall a man give in exchange for his life?" In the physical realm, red is the life color, but in spiritual man the life-flow is white glowing light, something like electricity; so that even in its color the diamond is indicative of the Life of Spirit.

Some commentators claim that the diamond could not have been used in the breastplate because the Hebrews knew of no means of engraving upon it; but such a view overlooks the fact that the Spirit of Wisdom came from the Lord and taught the people how to do the work.

As there is a difference in the ancient and the modern names of some of the stones, their character and meaning cannot readily be found. But the inspiration of the Spirit will reveal them. The sapphire, the ruby, the amethyst, the emerald and the topaz come from corundum, which is the hardest mineral known except the diamond. Here again the enduring quality is evident. As we learn more of the character of the various stones, we shall be better able to identify them with the ideas for which they stand.

This list of precious stones is given three times in the Bible; first, as a setting in the breastplate of the High Priest; second, in connection with the king of Tyre (Ezekiel 28:13); and third, they were named as the foundation stones of the New Jerusalem, the Holy City. The New Jerusalem is spiritual consciousness, and it is founded upon the twelve fundamental ideas in Divine Mind, each represented by one of these precious stones. In connection with the king of Tyre, they evidently refer again to the spiritual man. The picture of Tyre given by Ezekiel shows it to be mortal consciousness puffed up with pride and self-sufficiency. The king of Tyre is the personal ego, the ruling power in the mortal man. The prophet describes the overthrow of the sinful consciousness, at the same time giving a most remarkable declaration of the innate perfection of man. "Thus hath said the Lord Eternal, thou wast complete in outline,

full of wisdom and perfect in beauty. In Eden the garden of God didst thou abide: every precious stone was thy covering, the sardius, the topaz, and the diamond, the chrysolite, the onyx and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. Thou wast a cherub with outspread covering [wings]; and I had set thee upon the holy mountain of God; in the midst of the stones of fire didst thou wander. Perfect wast thou in thy ways from the day that thou wast created, till wickedness was found in thee."—Ezek. 28:12-16. Man was created perfect and established in the garden of Eden, the spiritual mind and body. Tabrets and flutes are musical instruments, and the inference is that all that was necessary for man to express the Divine Harmony was created in him. He "walked up and down in the midst of the stones of fire;" that is, these precious stones which symbolize the divine attributes of his being. He lived, moved and had his being in the right use of all his spiritual faculties.

Gems are valued highly and eagerly desired by men, but the true riches are the Divine qualities which the gems represent. Grasping for possession of the symbol, the reality is missed. Seeking the reality, all things are added.

As the members of the Body of Christ grow in understanding, all of the Scriptural types will unfold to them. If one can discern the meaning of but a few, he has that much help in bringing forth his spiritual powers. Those who find it difficult to enter the Silence, the Holy of Holies, will get much light if they study the steps as revealed by the court and the holy place, their furnishings and their uses by the priests. The requirements that were made of Aaron and his sons before they were allowed to go within show plainly the steps we must take in coming out of personal consciousness to God. First, the tabernacle must be pitched in the right direction; that is, the attention must be turned within. When one sits down to be still, he should look first to his attitude of mind to see whether he is facing the inner light. Then there must come the sacrifice of the burnt offering, the giving up

of self. No one in personal consciousness can enter into the holy place. That is why it is necessary to get still and allow the mind to become free from all that pertains to the personal self and the outer world. Cleansing at the brazen laver is necessary, too. Denial of sin and power of sin opens the way to the inner spiritual realization. Essential also is affirmation of light and intelligence, and appropriation of the Substance of Spirit. Then comes prayer and praise, leading the way into that deep inner communion which is voiceless.

From the study of the tabernacle we can see that man has much to do with his redemption. He cannot drift along, expecting to be saved by some process outside of himself, but his co-operation and entire consecration is required. This is not bondage, but gladness and joy for everyone who has really yielded himself to God and felt his blessed, satisfying Presence.—*E. L. C.*

O brother man, fold to thine heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
Follow with reverent steps the great example
Of Him whose holy work was "doing good;"
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

—*Whittier.*

The inner life that is lived; the life of reading, thought, purpose, aspiration and prayer, dominates and determines the outer life and creates it. And when one feels helplessly drifting, at the mercy of events, his only safety lies in a more positive and abounding energy, in deeper purpose and a firmer grasp on his intellectual life, a higher and diviner trend to his thoughts, and a closer clinging to the divine promises.—*Maeterlinck.*

Extremes meet, and there is no better example than the haughtiness of humility.—*Emerson.*

SUNDAY LESSONS

It has been demonstrated by all systems of instruction that, in order to make a lesson of permanent value to the student, he must not only *think* about it, but must also express his thought in audible or written words. Adopting such a system of instruction transforms all religious meetings into schools of recitation, and demonstration of principle. This is our aim in printing these Lessons, with their accompanying questions. Every member of every congregation where the Lessons are used, should study them in advance and write out his answers before going to the meeting. A leader should be appointed, who is a trained metaphysician and capable of explaining questions that have not been clearly answered by students.

The Unity Correspondence School is prepared to give courses of lessons to prospective teachers, that will fit them for the work. All those who have already graduated from this School are invited to write to us for instructions as to the best manner of starting and conducting meetings. The system here proposed has been tested among the people at this Center and found to be very satisfactory. Remember, "It is not I, but the Father within me, he doeth the works."

SUNDAY, MARCH 29

A CHANGE OF MIND

Scripture Text—Matthew 3:1-12

1. And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying,
2. Repent ye; for the kingdom of heaven is at hand.
3. For this is he that was spoken of through Isaiah the prophet, saying, The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight.
4. Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.
5. Then went out unto him Jerusalem, and all Judæa, and all the region round about the Jordan;
6. And they were baptized of him in the river Jordan, confessing their sins.
7. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come?

8. Bring forth therefore fruit worthy of repentance:

9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

11. I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire:

12. Whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

SILENT PRAYER: *I am willing to change my mind.*

A change of mind is the very first requisite of the new life in Christ. We go into this new and higher state of consciousness exactly as we would go into another country. The "kingdom of heaven" mentioned is right here in our midst, and will become tangible reality to us when we have developed the faculties necessary to comprehend it. The mind is the seat of perception and sensation upon which depends all consciousness of the things we see, hear and feel. It is through the mind that we see the beauties of the earth and sky, of music, of art; in fact, of everything. That silent shuttle of thought working in and out through cell and nerve weaves into one harmonious whole the myriad moods of mind—and we call it life.

There are many planes of life, one within another, yet not conflicting. All creation is based upon life activity, or as it is called in physical science, rates of vibration. A certain activity in the life current forms worlds on a plane which we may call the physical; a little increase in the vibratory rate makes another system of worlds, which we may designate as the psychical; and a still higher rate makes a universe where spiritual conditions prevail. These are all interlaced and interblended in the presence around and within us, hence the "kingdom of God is within you," or "among you," as one translator gives it.

The physical plane of existence is represented by John the Baptist. It is crude—it is like a voice in the wilderness,

crying for the right way. When this mind is constantly striving to know and express more and more of the All Possibility, when it realizes the shortcomings of the sense state, it cries out for a change. This is the cry of the suppressed soul, the sin-sick soul, the hampered soul, in all who are weary of the material world and material ways. The remedy is, "Repent ye," or change your mind.

There are fixed laws governing mental changes. Thoughts are space filling, and the mental aura that envelops, surrounds and constitutes one's mind requires certain definite steps in its movement to a higher plane of consciousness.

The first step is to get rid of the great bulk of limited thoughts that encumber and darken the understanding. This is the baptism of John. This is brought about by a process metaphysically known as "denial." It is found that to mentally say, "I deny the belief in the reality of matter and material conditions," causes that aggregation of thoughts to scatter. This is a mental "letting go" that has to be applied to all departments of the mind. In Christian conversion the sinner lets go of his sins and there is a moral cleansing. The metaphysician finds it necessary to cleanse his mind from all moral iniquity, but he also finds that he must go further than this. The mind governs every part of the man, and a thorough reform requires that the baptism of John shall include a complete transformation of thought pertaining to things mental, moral and physical. The self-sufficiency of the religionist, the Pharisee, and the self-sufficiency of the agnostic, the Sadducee, both within us, must be cleansed, and religious *emptiness* for a season finds place in consciousness.

No one was ever saved by a pious ancestry. The fact that our fathers and mothers were contented with their religion, and theoretically saved by it, has no saving grace for us. They may have been in a state of development where material conditions prevailed as necessity, and moral cleansing was sufficient for them. Abraham represents a certain phase of consciousness in the development of the Adam man,

who was formed of the "dust of the ground." Hence, "God is able of these stones to raise up children unto Abraham." What we want is a baptism of mind that will free us from *all* the limitations of the Adam and open our eyes to the Christ state, with its New Jerusalem environment, now forming in the heavens all about us.

QUESTIONS

1. Where is the "kingdom of heaven"?
2. What does material science call life activity?
3. What does John the Baptist represent in Mind?
4. What is the Baptism of John?
5. What baptism will free us from all materiality?

SUNDAY, APRIL 5

PURIFYING THE AFFECTIONS

Scripture Text—Mark 7:24-30

24. And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it; and he could not be hid.

25. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.

26. Now the woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the demon out of her daughter.

27. And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs.

28. But she answered and saith unto him, Yea, Lord; even the dogs under the table eat of the children's crumbs.

29. And he said unto her, For this saying go thy way; the demon is gone out of thy daughter.

30. And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

SILENT PRAYER: *I am free from the selfishness of human affection.*

Tyre and Sidon represent the outer realm of intellect and form, called the conscious mind. The "house" that Jesus entered is the belief in personal separation and secrecy. In the universal light of Spirit, in which Jesus lives, there is neither personality nor secrecy, hence "he could not be hid."

The Syrophœnician woman is the intuitive perception of

Truth reflected into the intellect from within the soul. Her daughter is affection, which had a "devil." This "devil" was evidently family selfishness, fear, etc. This is what we all find in persons of Gentile consciousness, and in the regeneration it must be eliminated.

The request of intuitive perception, that the *I Am* cleanse the affections and root out family selfishness and its fears, is at first refused. The "children" referred to by Jesus, who should first be filled, are the spiritual ideas. They are to be given the substance of our highest and best thoughts, and we should not go down into sense consciousness until we have fulfilled the Divine Law in Spirit. This is the logic of the intellect, into which Spiritual Understanding has reflected its light.

But intuition shines forth from the soul, and appeals for a cleansing of the subconscious, "even the dogs under the table," as well as the conscious mind. In the usual denials and affirmations in an abstract manner, there is more or less of a response in the subconsciousness, but it is often ineffectual in casting out the error thought. The crumbs from the bread, or substance, of our affirmations does drop down under this table below the line of conscious thinking, and its needs are partly met, but not wholly. We should heed the persistent call of the soul and concentrate our *I Am* thoughts in the very *substance* of the heart, or soul-center. The heart as well as the head should be set free from sense selfishness and human limitations. When the *I Am* makes the statement of freedom, based upon the "saying," or logic of intuition, there is an immediate letting go of personality, the "devil" that binds us to this body house gives up its victim, and our love is universal.

In this lesson, as in several other places in the Scripture, Jesus seemingly limits his mission to the Jewish people. This means that when the *I* in us finds that it is *spiritual*, its tendency is to function on the spiritual plane only. It has to be educated up to the point where it takes external conditions in hand and rights them.

You may be trying to ignore or hide some lust or "im-

pure spirit" of your fleshly consciousness. But like Jesus in Tyre, it cannot be done—you "cannot be hid" from your thoughts. Nor can you excuse yourself upon the plea that you must first deal with the spiritual—"Let the children first be filled." Your consciousness will cry out for relief from the "impure spirit" which has possessed her "little daughter" (thought).

She appeals for even the "crumbs" or little words and thoughts that seem too trivial to take into account. "A man shall be held accountable for his lightest word," said Jesus in another gospel. So these most outer states of consciousness may be purified by simple words of Truth.

"And he said unto her, For this saying [word], go thy way; the devil is gone out of thy daughter."

QUESTIONS

1. What do Tyre and Sidon represent?
 2. What is the "devil" here referred to?
 3. What special denial is enjoined?
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SUNDAY, APRIL 12

THE SON OF MAN

Scripture Text—John 7:14, 28-37

14. But when it was now the midst of the feast Jesus went up into the temple, and taught.

28. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not.

29. I know him; because I am from him, and he sent me.

30. They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come.

31. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done?

32. The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him.

33. Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me.

34. Ye shall seek me, and shall not find me: and where I am, ye cannot come.

35. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks?

36. What is this word that he said, Ye shall seek me, and shall not find me; and where I am, ye cannot come?

37. Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

SILENT PRAYER: *I know him; for I am from him, and he hath sent me.*

Christ is the one and only complete mental man in the mind of the everywhere-present God; the "only begotten Son of God" and "hid with Christ in God." The "Son of Man" is the thought of this Spiritual Man, or Idea of God, and like all thoughts is subject to the limitations of its own identity. By voluntarily casting off these limitations the man identity may come into realization of its own universality as the only begotten of God. So we find Jesus referring to himself as both the "Son of God" and the "Son of Man," because he had reached a place in understanding where he realized his relation in Being. In the 29th verse of this lesson Jesus explains this realization when he says, "I know him; because I am from him, and he sent me."

"Jesus went up into the temple and taught" signifies that the *I Am* must ascend into the spiritual realms of its own body temple, and there speak words of Truth to the multitude of thoughts that are there to be instructed. People who have not carefully studied thoughts and the states of consciousness which they form about the *I Am* in mentality and body, do not comprehend how necessary it is to re-educate their own thoughts, both formed and unformed. These thoughts are the "people" of your world, and they know only what you have told them. They know only the *I Am* from its personal standpoint. As Jesus said in verse twenty-eight, "Ye both know me and know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not."

The thoughts of man do not know God; they know the *I Am* only and it knows God. Hence something more than a mere perception of Truth is necessary to its full dem-

onstratation. The whole organism, both within and without, must be educated in spiritual ways by the perceiving *I Am*. In your world are all the doubting thoughts, the opposing thoughts, the Pharisee (sectarian) thoughts, sick thoughts, lustful thoughts, and thoughts of every kind and complexion. These will seek to capture the *I Am*, but you are free; your "hour has not yet come." That "hour" is the state of final blending between the whole consciousness and the *I Am* in its purity. Then when you are lifted up you will "draw all men" or all your thoughts unto you.

The miracles or "signs" which go so far in convincing the unbelieving thoughts are the transformations which go on in their midst, the result of your true word. A lady told her cross-eyes that they were not eyes of flesh, but eyes of Spirit, and that they were of one mind, perfect and harmonious in every way. She was filled with joy to find that they, after a time, came into right relation—she was healed of that defect in thought. But more than this, she found that she perceived Truth much clearer than ever before. Not only the eye as an organ of sight, but that which stands back of the eye, spiritual perception, became clarified. The thoughts of sight became educated through the Word of Truth sent forth by the *I Am*.

You will have more trouble with your sectarian thoughts (Pharisees and chief priests) than all others. They are very close to the spiritual realm in your consciousness, and therefore more powerful than the more material thoughts. If, like Jesus, you know of whom you are "sent"—that you are a child of the One Universal God, you will not be captured by another sect or church, no matter how powerful it may seem nor how attractive its truths.

Knowing your own place in the realms of Spirit you refuse to be bound by any doctrine. You say to all these thoughts that tie themselves to the limitation and darkness of sectarianism, "Ye shall seek me, and shall not find me; and where I am, ye cannot come."

Then those who do not know the glorious freedom of the true Church of Christ will marvel and say, "What is this

word that he said, Ye shall seek me, and shall not find me; and where I am, ye cannot come?"

But in "the last day," that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me and drink." In the end the freedom of the *I Am* must be sought by those who let their sectarian thoughts sidetrack them in some man-expressed statement of Truth as authority.

QUESTIONS

1. Explain the relation between the Son of God and the Son of Man.
2. What is meant by "Jesus went up into the temple and taught"?
3. When man is spiritually "lifted up" what follows?

SUNDAY, APRIL 19

INCREASING SUBSTANCE

Scripture Text—John 6:1-14

1. After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias.
2. And a great multitude followed him, because they beheld the signs which he did on them that were sick.
3. And Jesus went up into the mountain, and there he sat with his disciples.
4. Now the passover, the feast of the Jews, was at hand.
5. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat?
6. And this he said to prove him: for he himself knew what he would do.
7. Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little.
8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,
9. There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?
10. Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
11. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.
12. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.

13. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

14. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

SILENT PRAYER: *I am the substance of things hoped for.*

This lesson instructs us how to increase our vitality through blessing and giving thanks in spirit. To do this efficiently, we must understand the anatomy of the soul, and the mind centers in the organism.

All metaphysicians have found by experience that being thankful for what they have increases the inflow. Gratitude is a great mental magnet, and when it is expressed from the spiritual standpoint, it is powerfully augmented. Saying "grace" at the table has its origin in this power of increase through giving thanks.

A woman who was left with a large family and no means, related in an experience meeting how wonderfully this law worked in providing food for her children. In her extremity she asked the advice of one who understood the law, and she was told to silently thank God for abundant supply upon her table, regardless of appearances. She and her children began doing this, and in a short time an increase of food set in that was so great at times as to astound them. Her grocery bill was met promptly, and in most marvelous ways they were supplied with food, and she said they had never since that time had any lack.

So it is found that we can increase our vitality by in general terms declaring unity with the One Energy—but there is a more definite and specific mode, which is symbolically set forth in this lesson.

Man has a dual nervous system, which are the wires that conduct the messages of the mind to every part of the organism. The voluntary nervous system has its centers in the spinal cord. The involuntary, or sympathetic nervous system, has its center in the solar plexus. A constant flow of nervous energy is continually making the circuit of these

nerves, and carrying all kinds of messages from the mind. This sea of vitality is designated in the history of Jesus as the Sea of Galilee. Galilee means "a circuit," also "to whirl." Verse one means that *I Am* passed over the voluntary nervous energy to the involuntary, "to the other side," and concentrated at the *solar plexus*. The "great multitude" that followed are the legions of thoughts that swarm the mind, seeking harmony. The "mountain" into which Jesus went is the high spiritual consciousness.

The "passover of the Jews" is a spiritualizing process that goes on at regular intervals in the subjective consciousness. In right relation with Divine Mind, the whole universe, man included, is constantly refining itself. The food we eat goes through a refining or splitting up process in digestion. When, through the blood, it is carried to the nerves, glands and muscles, it goes through another expansion, or explosion, and becomes nervous energy. Here it passes over from the sense consciousness to the spiritual—from Egypt to Israel. Such a process is a "feast of the Jews;" the higher faculties are fed by this refined substance of the organism.

In all its work the *I Am* (Jesus) uses the faculties of the mind. *I Am* is Spirit, and it cannot move directly upon substance or formed states of consciousness. It uses the spiritual faculties as its agents. Philip means "Power," and Jesus appeals to him to know how these hungry thoughts, or people, are to be fed. He did this to "try him." This means that Power is still under the sense limitation—it has not yet been trained in the free energies of Spirit. It looks upon the visible supply, and bases its capacity from that viewpoint. Andrew, meaning "Strength," brother to Peter, "Faith," has a slight perception of supply in the seven-sense plane of consciousness; represented as the lad with five loaves and two fishes. This is a good starter for *I Am*. If you have this consciousness of the capacity of the natural man in his sevenfold nature, you have a good foundation upon which to build the twelvefold, or spiritual man.

Having quickened your idea of Power and Strength in Universal Spirit, you "sit down," or center your forces

within, and begin to bless and give thanks. In Divine order you make connection with the Universal Mother, or Vital Energy of Being, and fill your whole consciousness with vitality. The surplus energy settles back into the various centers as reserve force. This is the "twelve baskets" which remained over.

QUESTIONS

1. What does thankfulness bring about?
2. Describe the two nervous systems.
3. What is the Scripture name for the life flow in the body?
4. What is the "passover"?
5. Give the meaning of the disciples mentioned in this lesson.

THE SILVER LINING

'Tis very unwise to cast envious eyes
 On the man who greets all of his friends with a smile,
 For everyone knows, that wherever he goes,
 His friendship is counted as being worth while.
 He's rich in that treasure, beyond weight or measure,
 And shares with his neighbors the joys of his heart;
 He's a comrade worth while, always there with a smile,
 And a handclasp to friends as they come or depart.
 He's naturally sunny regardless of money,
 His treasure of mirth, is far greater than gold;
 He's never repining but always divining,
 The clouds' silver lining of which we've been told.
 —*William M. Wright.*

I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will which will stake even existence upon its fulfillment.—*Disraeli.*

You can help your fellowmen; you must help them; but the only way you can help them is by being the noblest and best man that it is possible for you to be.—*Phillips Brooks.*

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.

SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

March 20 to April 20, 1914

Held daily at 9 p. m.

I now express the perfection of God. I am as perfect in manifestation as in idea.

PROSPERITY THOUGHT

March 20 to April 20, 1914

Held daily at 12 m.

Day and night I meditate upon the Infinite, Inexhaustible Substance of Spirit, and its bountiful presence is always with me.

PROSPERITY, THOUGHT

*Day and night I meditate upon the Infinite, Inexhaustible
Substance of Spirit, and its bountiful Presence
is always with me.*

To master the idea contained in this affirmation, is to make yourself acquainted with the Providing Law of Unfailing Resource.

As free as the air we breathe is the Substance of Spirit, and more dependent is our life upon it than the sustaining breath of air. Yet, like "the wind that bloweth where it listeth," when there is great spiritual activity we are wont to ascribe it to some unknowable cause, and so cannot tell "whence it cometh or whither it goeth." Meditation makes clear to us that Spirit neither comes nor goes. Spirit is, is now and eternally, everywhere present. The realization of this solves the problem of our supply.

Spirit-Substance is the sum-total of all supply. It represents "all that the Father hath," and it is our demand that stirs into activity the shaping forces that bring our very own to us.

"Whatsoever things ye desire, believe ye receive [send forth your demanding trust], and ye shall have."

Is it "life more abundant" you would realize? Demand with all your heart the Vitalizing Substance of Life, and it will fill the measure of your asking.

So, with all the inherences of this everywhere Spiritual Substance, they respond to the call of our understanding and faith.

Why should we not understand *that* which is closer to our being than the breath we draw?

Why shall we hesitate to pin our faith to the Substance from which all that *is* derives its supply?

The coming and going of our material possessions are as pictures cast upon the screen. After we have learned that Mind and its ideas are the only real and tangible things of life, we realize that these moving scenes in the external are but the films of our own thoughts and imaginations.

INTERPRETATION OF DREAMS

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction, That he may withdraw man from his purpose, and hide pride from man."—Job 33:14-18.

God has taught his people in dreams since the beginning of history, and he is still instructing them in the same way. Dreams are such a common experience that many people pass them by without giving them the consideration they should have. Others interpret them literally, and thus lose the real lesson.

The language of dreams is symbolical; for instance, in dreams cattle represent reserve strength; horses, vitality; a little child, a new state of consciousness; a funeral, the passing away of some error state of consciousness which the person who dies represents. These are just a few suggestions which any one may carry out at length, and apply in his own case as he discerns the *idea* which the dream represents.

We receive from our members many letters asking the interpretation of dreams; some we can answer, others are related to some personal experience of the writer, which we would have to know in order to interpret the dream. Every dream has a meaning and will become a source of information to the dreamer if he knows how to interpret the characters. They should not be taken literally. They stand for ideas and thoughts, and usually bear upon some matter that the dreamer is interested in. In getting at their meaning first resolve the events shown in the dream into ideas. This will give you the key with which you can unlock all the rooms of mystery.

The following interpretations were all made by J. R. Rude, a worker in the Society of Silent Unity.

I dreamed I was aboard a big ship out in mid-ocean. There was a perfectly beautiful little girl, about two years old, on deck where I was standing. Her mother was, in my opinion, extremely careless with the little one, and I feared the child might fall overboard. I spoke to the mother, who was a very dark Italian-looking woman, but she ignored my word of caution and turned away. The child was golden-haired and was dressed in filmy lace garments, all white; and I said to myself, "You are certainly an angel." I turned for an instant and looked the other way, and as I did so the child went over. When I next saw her, the ship was passing swiftly by, and she was sitting on the water, not at all frightened, but playing as contentedly as if on her

own hearth rug. She was not even wet. Her lacy garments were as airy and fresh as when she was on board the ship. I was so frantic because the mother took it so calmly. She did not order the boat stopped nor offer to lift a hand to rescue the child. My great excitement and indignation awoke me.—* * *

The ship is yourself as a state of consciousness in the Universal Life or ocean. The little girl represents the pure, intuitive, childlike, innocent thoughts, which you have developed in the last two years. The mother of the little girl represents the soul. The white, filmy, lace garments represent the pure, ethereal, spiritual body. Pure thoughts make the angel or messenger from God. The intellectual, sense, or mortal ego does not want to surrender its power and authority over the thought realm, and so it watches its thoughts very closely lest they escape from their prison and find rest, peace and satisfaction in and on the bosom of the Universal Mind. To turn for an instant and look the other way represents a certain indifference to Spirit in the soul. The child going overboard means that the thoughts are unified with the Universal Mind and are safe on land or sea. "Thou wilt keep him in perfect peace whose imagination [mind] is stayed on thee." Her garments are not wet because they are of the same substance as Spirit—Universal Mind.

* * * *

I dreamed I was in a small row-boat on most beautiful water; could see pebbles and shells on the bottom, with a large handsome cat standing on the prow. I had but one oar which was not like any oar I ever saw. I do not remember rowing to land, but then I seemed to be upon the beach with the boat partly upturned and filling with this clear water. The cat had disappeared, but in turning the boat over to pour the water out, I discovered the body of it under the boat, apparently dead. I took the oar and pushed it up onto the beach, then tried to bring it to life by rubbing it with the end of the oar—being afraid to touch it with my hands. It finally showed signs of life, biting and scratching at the sand and pebbles. But very soon it stretched and got upon its feet, "a perfectly good cat" again. It had very beautiful fur and all the time it was in the water and I was working over it to bring it to life, it never became rough or looked bedraggled, but kept its glossy, soft appearance.—* * *

The water represents the One Universal Life, and the

row-boat is your body, sustained by this Life, pure as crystal. The cat is the natural, reserve life-forces in your body. It stands in the prow of the boat because it is the most important part of your body. "What will a man give in exchange for his life?" The oar is your thought. It is unlike any you ever saw because you have not studied yourself sufficiently as a thinking being. You have neglected to develop your power of thought especially in vitalizing your body, for you say that you do not remember rowing to land but that you seemed to be upon the beach, which is the inertia of materiality. You must continue to use your thought and keep it working in the Universal Life, or you will lose your body. The boat filling with water means that the body is thrown back into the Universal Life without your conscious indentification. Your discovery of the cat apparently dead means that your body-consciousness is in the same condition. You must rub it with your thought. Fearing to touch it indicates lack of concentration. The life-forces never deteriorate in quality—the cat seems to have the same beautiful fur. * * * *

I dreamed I was helping my father along on foot, partially supporting him, with the idea of getting to some place where he could have rest and proper care and recover his health. Our way seemed beset with obstacles, and we progressed slowly, until we seemed to find ourselves on a roof; and down in the courtyard was the haven I was looking for. I wanted to take him down and ask the good people to take care of him, but there seemed no way of getting down except by means of a ladder with rungs far apart and which I could not make secure and firm at either end. Although my father is heavier than I, still I meant to take him down, bodily, upon my back, and started to do so; but I could not get the ladder fixed firmly, and realized I could not get him down safely without help. So I called for help, first telling him I would have to call for help. Then suddenly we were down in the court, which was pretty, with fountain, grass and shrubs. We were walking and talking with two well built, intellectual appearing and very grave men, who said something about "protective salary" with the idea that it was to provide for unfortunates.—* * *

Your father represents your faith. Father and faith are from the same root. It is your work to develop a healthy faith in God, to nourish it and to care for it. There are

many obstacles and trials in increasing faith, but those who continue with courage are satisfied. The courtyard represents the subconscious. The ladder is the way down into it. The ladder has not been used by you and has gotten into disorder. Faith is the substance of all good, and therefore it seems heavy. Your appeal for help is to God who gives you faith and understanding, and your way is made easy. The fountain, grass and shrubs represent the reserve life-forces in the subconscious. The two men you met there represent personality and sense consciousness. They fill you with error for they talk to you about unfortunates and protective salary. Those who have faith in God do not come into unfortunate circumstances, nor do they depend upon a salary to provide for them. "Faith is the substance of things hoped for, the evidence of things not seen."

* * * *

I dreamed that I was leading my little boy with my right hand, and we were approaching the edge of a vast natural forest. Many trees had been cut down, and we made our way among the low, black stumps. As we neared the forest we found that it was completely filled with graves; and when we arrived at the very edge of the wood we were met by swarms of nuns dressed entirely in gray, who seemed to have come from the graves, though the latter were undisturbed. We halted respectfully at a path through which the nuns moved into the clearing toward the west. There was no hurry nor excitement.

When the next nearest group was still a considerable distance back in the wood we crossed the path and found ourselves at a corner of the forest and in the ruins of a very old church, the north end and east side of which alone remained standing. The pulpit and pipe organ were at the end, and the entire east side was a beautiful stained glass window depicting scenes from the Bible, chief among which was the Crucifixion. As we looked, the two thieves melted away and only Jesus remained. As the vision cleared everything faded away but the central figure, and he no longer rested upon the cross or wore a crown of thorns, but stood upon a solid rock, with arms outstretched and holding with each thumb and forefinger three chains of brass attached to a brass plate—his figure thus forming a kind of scale or steelyard. From the pipe organ, instead of music, came a voice saying, "Jesus weighing the sins of the world." I looked around and found that instead of ruins of an old church it was a new church being built on a magnificent scale—the north end and east side alone were finished.

—* * *

The picture or images seen in dreams are symbols of

thoughts and states of mind. The vast, natural forest which you were approaching represents the wilderness or realm of the subconscious. The trees are the wood or substance of the subconscious; the stumps show how much of this substance you are using. Your little boy is the Christ-child in you that will deliver you from temptation, save you, and give you understanding. You will "execute righteousness" (think rightly) as long as you positively (the right hand) affirm or lay hold of the Truth (Christ). The graves represent your religious or spiritual thoughts that you have allowed to crystallize and go to sleep. When you enter the subconscious with the Christ power, you at once resurrect them. You find that they have not really been dead for the graves are undisturbed. The gray clothing represents the shining, cleansed appearance that the body and mind gain after regeneration and resurrection. The west stands for the without or one's body and affairs. The nuns go to work in the clearing or daylight or the entire consciousness. The next nearest group indicates that the subconscious realm of thought is limitless. A corner always stands for one of four angles of a square, the latter denoting completion or perfection; that is, the process of thinking is carried on in the limitless within or fourth dimension. The ruins of the old church represents the dilapidated condition of one's religion when it is built up from and in the without (west) and from the negative side (south) of life. Only the absolute, positive (north) Truth and the soul (east) endure and stand upright. The pulpit represents the Word of God, and the pipe organ the faculty of praise. They both belong in the soul. The pictures in the window are the false images that you have impressed on the subconscious. Their outer appearances change and they become transformed as you behold them with the Christ eyes (understanding). The cross, the crown of thorns, the thieves, and the crucifixion melt away because sin and personality have died or faded away. Jesus (spiritual consciousness) was not crucified, but lived and remained and stood upon a solid rock (faith). You will attain to life and the Christ righteousness through faith

in your Higher Self. The balance or steelyard represents the Divine Law. The plates represent man's entire consciousness, which is suspended by three chains (superconscious, subconscious, conscious; or spirit, soul, body). Brass is an alloy of copper and zinc, so man's consciousness is an alloy of Truth and error. In the balance Jesus weighs the sins of the world, that is, we must all give an account to the Divine Law of all deeds and thoughts or be judged. Take care that you be not "weighed in the balances and be found wanting." However, if the whole body of one's thought were sins they would have no weight, for there is no life, substance nor intelligence in sin. The Word of God is a silent, creative force, so the organ speaks. This organ is the *I Am* or Lord God or the great Spiritual Ego. The old theology or old church built up in material consciousness is also transformed into the new church of spiritual consciousness. This new church is also called the kingdom of heaven, which is within man. This kingdom is taken by positive assertion of the Truth represented by the finishing of the north wall of the church.

* * * *

In the last few years "bad luck" has seemed to follow me in all my business affairs, and I needed money badly to help educate a young daughter. One day, when I was feeling that God had almost forsaken me, I said I would be willing to spend ten years in purgatory to get ten thousand dollars. Quite a while after that, and only a few days ago, I dreamed that a man dressed like the men in the Bible pictures, a large man with bright golden hair and beard, appeared before me and said, "Come." I followed without a question. He took me up, up in the clouds until we stood on a high mountain, and he said: "Look." I said, "That is the world below us, and not purgatory." He told me that it was hell, and to look again. I did, and saw that it was the world that I knew. I saw my children working and having a hard time, and I not able to help them. Oh, the anguish of it! I tried to turn away, and he told me to look again. I looked over a large city, and saw the daughter for whom I craved money. She was thin and haggard, and dressed in soiled, ragged clothes. She was hanging out on a line a wash of ragged clothes, when a big brute of a man came up, caught her by the throat, and struck her a cruel blow on each side of her face; he threw her from him and then kicked her. As she lay unconscious, I stood dumb with horror, and turned to the man who was with me for some sort of help or explanation. He said, "That is hell, and all the

hell there is. Now do you want the money at that price?" I said, "No. no; but let me go back to my child." Then it seemed that I dropped down through damp, cool, stormy clouds, back to earth. I awakened with a cry and found my dear child sleeping peacefully by my side, and oh, the relief to hold her safely in my arms, and to thank God that it was only a dream!—* * *

The man, your guide, represents the Spirit of Truth. The mountain is the realm of spiritual thought. The hell that he showed you is made by the people of the world who follow its customs and beliefs. Your daughter as you saw her showed the sickness and poverty in which people live when they strive to serve the world and live up to its standards. The big brute of a man is the devil (evil and error) who kills out intuition and love, represented by your daughter. If you had the ten thousand dollars to educate her in worldly knowledge, you would not help her, but with your money and material ideas you would bring her into the condition in which you saw her. She should be taught to seek the kingdom of heaven within herself and study Truth. This will be of far greater value to her than a worldly education.

* * * *

I dreamed that I had moved from my present abode out to the country. It seemed new and yet familiar. Then I saw my husband, who has been dead for over four years, come toward me with a wheelbarrow full of fine vegetables, which he got from the old ranch home. Some friend came in, and I went out for some bread, which I happened to be short of. During this time I heard a noise as of running water—a river—and felt convinced there was a river somewhere near. While I was gone to the store, I investigated and discovered a river of water which was so clear that I could see the pebbles at the bottom. A man had a large number of pure white ducks on the edge of this river. This man's wife and two other ladies, all in black, came out and began to talk to me. Although strange to me, I thought they knew me and asked me to walk across the street with them to witness the second coming of Jesus Christ. This I did, and on going toward a little hill on the other side of the street, all at once it grew dark—black, fathomless darkness. Then in the sky I saw a ray of light; it grew larger and there coming down, clinging to the cross, with the crown of thorns on his head, was our Lord Jesus Christ. I was so glad and so happy, I tried to touch him; but on alighting on the ground, he disappeared. I went to my home thinking to tell my husband of what I had witnessed, and

he also had disappeared. I was wonderfully peaceful and happy.
—* * *

Going into the country means going into the freedom and limitless expanse of the spiritual realm. Your husband is your Maker—God. Your consciousness of God has been dead while you were in the narrow limited sense realm for four years (completely dead). The vegetables and bread are the substance of Spirit. The substance is conveyed to you through your limited thought (wheelbarrow). The river is the great stream of Spirit life. It is pure and clear. The ducks represent different states of consciousness which have been cleansed in this life stream. The man is the intellect. His wife and the ladies dressed in black indicate that the love or intuitive nature must also be cleansed in this life stream. The second coming of Jesus Christ is to the individual. Crossing the street indicates a change of thought. When we are working and waiting for his coming we are in apparent darkness and ignorance of the time and manner, but if we are faithful to the Truth, the Light of his presence will suddenly flash into our souls. Your husband disappeared because you had found the Christ, who is one with God, and through him alone can you come to all Good (God).

GOD LOVES ALL

Much is said of how God loves the "saint;" more should be said of how he loves the "sinner." Much of God's work is in and for the sinner. God so loves sinners that he sends his only begotten son—Christ in us, our only hope of the true glory—that whosoever believeth in him may not perish, but receive eternal Life. It is the strayed sheep whom Love follows patiently through thorns and over the rocky road, seeking to bring the lost sheep home again. God is Love, and that loves goes out most to those who need it most. We should love him because he first loved us. It is his love that lifts us up, as we rely upon it. God loves the world; in so far as we receive this love and its gifts we become godly and godlike.—J. L. C.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Jesus Christ came preaching and teaching the way to perfect, permanent health, happiness and prosperity, and the whole trend of his teaching was that man should get into right relation with God and his laws. At no time did he advise seeking in the outer realm for means of healing; he knew and demonstrated that there is no way to really get well and stay well but through the understanding of the Truth. He proved conclusively that sin, sickness and disease have no foundation in the Principle of Being, but that they are unrealities—the fruits of error thoughts. Everything has its origin in mind, and if we go back of the appearance to the thought which is causing it, we can very soon dissolve the inharmony. Oftentimes this seems to be rather a hard matter for the beginner to accomplish alone, but when another can strike the key-note of the situation for him, it sets the law into action and it is then easy to arrive at the cause of the difficulty.

"Confess your faults one to another and pray for one another that ye may be healed. The effectual prayer of a righteous man availeth much" (James 5:16). The Society of Silent Unity is following out this command to pray for one another that all may be healed, and by the results obtained it is very evident that this promise is just as sure and unfailing now as it was in the days when Jesus performed his mighty works before men. The following are but a few of the many testimonials of the efficacy of such prayer:

HEALING

Rome, Ga.—What better can I write you than I am again in good

health, without a pang of inflammatory rheumatism. About two weeks ago I was suffering so intensely as to prevent walking or moving about. I said to my family this morning, "I have been treated by Unity, but we must give God the glory, working through the Society of Silent Unity." I ask him every day to increase the healing power of Unity.—*M. W. S.*

Goshen, Ind.—I thank you for your services in prayer for our dear friend, D. C., who had a gathering in his forehead, which the doctors thought would have to be drilled through and let out. But thanks to God I went in his home, led by the Spirit, and told him how God could heal him and make him whole. After some explaining he believed and said he knew God could heal him. I wrote you at once, went home, and my wife and I held prayer for him, and from that hour he was healed. The next day, I believe it was, they took off the bandage, and yesterday he brought his family and spent the day with us. Thanks to God through our Lord Jesus Christ for all his goodness toward man.—*C. J. C.*

San Diego, Cal.—My little son is entirely well. The doctors gave him up. I noticed a change for the better as soon as I sent the telegram. May God bless you in your good work.—*Mrs. R. W. C.*

St. Catharines, Ontario, Canada—I thank you for the great interest and kind loving help your Society has given to my niece and myself. My niece is now pronounced entirely cured and will come home this month.—*A. G.*

Kansas City, Mo.—I am up and about again, after a severe case of la grippe. I had no sooner written to you than the severe rising in my head above my eyes failed to pain me and vanished. In regard to Prosperity Bank, the following of the directions, concentrating my thoughts upon the faithful sayings has done much for me. It is the first time I really was ever able to know that prosperity was mine, and somehow the bonds that bound me and mine were loosened. My son was greatly relieved in a financial way, and I am continually receiving unexpected relief in various ways.—*Mrs. S. B. S.*

Salt Lake City, Utah—I sent you a telegram last Saturday, asking you to treat my husband for hemorrhages of the stomach. He has not had another one, and seems perfectly well now. You may discontinue treatments for him.—*C. L. D.*

Parsons, Kan.—I write to tell you the good news that I am healed. It is wonderful, as my case was pronounced incurable.—*Mrs. S. D. A.*

Portland, Ore.—Some time ago I wrote you, asking for your prayers for my sister. She was desperately ill with heart and lung complications. I am happy to tell you today she counts herself well. She told me when I arrived there that her improvement dated from about the time I wrote you for help. I wish I could tell you what a blessing your Society has been to me and my home, and what a help

and blessing it also has been to all the friends to whom I have recommended it. I surely have every reason for thanking our heavenly Father for opening the door to me.—*N. E.*

Seattle, Wash.—I know you will rejoice to hear that I am better. My bowels are regular and the hemorrhoids are disappearing. My general health is excellent. My hip is getting strong, and so are the muscles in the groin.—*M. H.*

Pasadena, Cal.—About two weeks ago I wired to you for treatments, and at the time was in much pain which I had endured several weeks. Almost at once I was relieved of my suffering and each day felt myself gaining, and now I am well again. I am deeply interested in the Unity work and a firm believer in its teachings. I enjoy very much the booklets and papers we receive, which are a great help to me.—*J. C. F.*

Cleveland, Ohio—I am giving out the literature that you sent me. I know what I have given has done much good. I get reports every day of the good it is doing, and I find that it is just what people are hungry for. It teaches us just how to live every day with love and happiness. My friends know that I have been sick for thirty years, and they have to believe. I thank God for the health to work and I am so happy in it. God bless Unity and its work.—*Mrs. C. B. L.*

Santa Monica, Cal.—It is four weeks since I received an answer to my letter, asking treatment for myself and husband. My heart is better then it has been for years, and I am gaining strength every day. My husband's hearing is better and his cough is nearly gone.—*Mrs. C. W. S.*

Cody, Wyo.—I was very sick, but as soon as I sent my letter to you I began to improve, and after receiving your letter, I was made almost completely whole. That day I washed and baked bread.—*Mrs. A. J. B.*

Elyria, Ohio.—In praise and thanksgiving I am writing this letter. My mother-in-law is so much better in every way. Her face is entirely healed, and we are all so glad. God has certainly been with us. She says she must tell every one she can, as she feels it to be her duty to tell what God has done for her. She is a changed woman. We are all changing for the better. I realize more and more I must not let material things blind me and draw me from spiritual things. You will also be glad to know that E. J., for whom I asked treatments a month ago, is so much better that he is working. Thank God again and again for his mercy, and may his richest blessings be poured upon Silent Unity workers. I enjoy UNITY magazine so much, and I also look every week for the good things that help me so much in *Weekly Unity*, and nearly always something I have prayed to be given light on will be taken up in one or the other.—*Mrs. M. B.*

Leominster, Mass.—I wrote you, asking you to treat my brother

for stomach trouble. I am delighted to tell you his stomach is all right.—*Mrs. W. C. W.*

St. Louis, Mo.—I wish to let you know that I am well and whole. I praise God and thank you for your healing prayers. I am telling everyone of my healing, and only wish I could get every sufferer to be healed through the Truth as I was made whole.—*Mrs. J. G.*

Pueblo, Colo.—My little granddaughter has recovered from diphtheria in a remarkable manner. We are so happy that none of the other children took it, and M. is able to be about the house once more. I inclose a love-offering, May it go forth in Divine Love and open a channel for the inflow of abundant prosperity to you.—*M. S.*

St. Joseph, Mo.—The constipation is healed, so you may discontinue treatments. I am very thankful to you for the help.—*Mrs. J. R. D.*

Maxwell, Cal.—The little baby for whom I wrote to you for treatments is growing beautifully, a wonderful demonstration of God's power to heal.—*Mrs. A. M. E.*

Grand Rapids, Mich.—I am better than for many years. There has been no return of cough or lung trouble since you commenced treating me, and I work with more comfort than I ever did before.—*I. A. B.*

Raton, N. Mex.—Inclosed you will find a thank-offering. My spine is about well. One of my legs was a little shorter than the other, but that is all right now.—*Mrs. A. J. H.*

Somerville, Mass.—Please discontinue treatments for my little daughter's hearing, as I rejoice to tell you her ears are now perfectly normal. My heart is full of thanksgiving and gratitude. Thank you so much for your letter of encouragement and your prayers.—*Mrs. A. M. P.*

Nashville, Tenn.—I thank you for the treatments for fallen kidney and appendix. I am free from all pain and soreness and feel no discomfort in my side. I thank you for helping me and I pray God's blessings for you and your work.—*M. B. F.*

PROSPERITY

Stayton, Ore.—Since we wrote you we have sold one small piece of property in a town where they cry "hard times," and said nothing could be sold at this time. We went in the town on Friday and on Wednesday we had made the sale, and give thanks to God that it was a beautiful demonstration.—*Mrs. J. P. W.*

Pittsburg, Kan.—*Weekly Unity* is such a help to me in my daily life that I wish to pass it along. My blessings are with you always in spreading the gospel of right living as taught by Jesus Christ. May your teachings bring to others the joy and peace it has brought to me. A few weeks ago I wrote you for prosperity treatments. I am glad to tell you I am lifted up out of the poverty thought into the

realization of the Omnipresent Supply. Instead of renting my room I have done a better thing, have taken down the sign, knowing that it is not necessary for us to discommode ourselves by renting the room, and we have been able to meet all our bills. In some way our grocery bills are not so large as formerly, and I feel that we are placed above all thoughts of lack in anything. Yesterday a few friends met here at my home, and we spent a delightful afternoon in studying UNITY. I am more grateful than I can express for the great good I have derived from the study, and I have made some splendid demonstrations over sickness and discord and other conditions. Am inclosing an offering with blessings.—*Mrs. J. W. A.*

Danville, Ill.—I am happy to report that through your prayers my position was saved; in fact, I received an increase in pay after the matter was adjusted. God's richest blessings be with dear Unity.—*L. V. W.*

Santa Cruz, Cal.—Your last letter helped me greatly. The statement which you gave seems to meet my realization. On the day I received your last letter prosperity seemed to come; not in great abundance, but enough to meet every need, and we are thankful and appreciate it. I have not worried any, have just left it with God and it all seems to come out right. May God's blessings be bountiful to you.—*Mrs. F. A. B.*

Greenville, S. C.—I am so thankful for all that has been accomplished for me through your help. I have had better health since I wrote you last August than I have had in years. In the matter of temporal prosperity much has been done for me. Notes that were due and which I was unable to meet have been taken up by a friend and this relieved me of anxiety. When I wrote you I was not sure of holding my position through shortage of work in the office, but I have been kept busy, and my employers told me of a good deal of new work coming in, and beside this I have the promise of a better position in the near future.—*A. G. B.*

Elko, S. C.—You need not give me prosperity treatments further now, as a few days ago I was elected to the position I am now holding, which gives a better salary and greater opportunity for growth than the one I had before. I very fervently praise the Spirit for this and other demonstrations of Love.—*H. D. C.*

East Orange, N. J.—I inclose thank-offering, and ask you to discontinue treatments for prosperity. My financial affairs look very promising and I know they are coming out all right. I am very thankful to the Giver of all good gifts, and I thank you also for your help, for I have been benefited, not only financially, but spiritually. Life looks very different to me since studying UNITY.—*L. F. C.*

Pulaski, Va.—I am grateful for prosperity. First, my year's business was successful to a degree, in point of sales this year's showing

a nice increase over last. Then two pieces of property I have been trying to sell have both been sold; one for a good price, the other for a fair price. Both these sales were from God, and I know it, and I rejoice that they are off the books. Let me again thank you, through our Lord Jesus Christ, for your help and encouragement. I speak the Word of plenty and prosperity daily for Unity, and its great work. Surely it cannot return void.—*B. C. T.*

Cambridge, Mass.—I am glad to be able to write to you of the good results following your treatment for prosperity.—*A. A. F.*

Olathe, Kan.—I have been able to sell my home place since writing you. For awhile it seemed like the deal would fall through, on account of another's influence over the buyer, butt we held the thought that God is greater than any human influence, and after a week or so the man came back, anxious to close up the deal, making one payment, the remainder to come later. We had prospective buyers immediately after writing you, till the right man came along. I am truly thankful for your help. We praise God and Silent Unity for the good results that have been manifest. May God bless all your efforts.—*A. T.*

Houston, Texas—I thank you for what you have done for my mother and myself. My mother has her rooms rented and I have a good position. God bless you for what you have done for us and others. The two letters that I have received from you are helping me a great deal.—*Miss C. I.*

Holyoke, Mass.—Nearly two months ago I wrote you for freedom from debt. Have had a good demonstration of prosperity. Inclosed please find thank-offering with more to follow.—*Mrs. E. H. W.*

Webster Groves, Mo.—About four weeks ago I wrote to you to assist us in obtaining my husband's salary which had been withheld. We have received it, also this month's, and I thank you greatly for your help. I cannot thank you enough for what UNITY has done for us, both in bringing happiness and prosperity in things that we had supposed hopeless until we began to read the Unity publications. I am inclosing a thank-offering.—*A. M.*

Spokane, Wash.—Soon after asking for prosperity treatment, my daughter obtained a very fine position as teacher of primary work.—*Mrs. C. A. B.*

South Norwood, Ohio—It is with great pleasure I inclose a love-offering in my report today. Your letter of the 6th came when I felt I could no longer even try to help myself. It brought new energy and hope and the will to hold on and, as you see, after a few days, lo! almost without warning I find the amount in my hands. I thank you sincerely for both letters and tracts. My boy is in perfect health. I am thankful for the wonderful change that has been brought into our lives.—*F. S.*

NOTES FROM THE FIELD

Mrs. Hunter-Jones has established a Truth Center in Toronto, Canada, with rooms at 61 College street, where the Metaphysical Library is also conducted, and where individual instruction and healing are given daily from 10 a. m. to 5 p. m. Sunday morning services at 11 o'clock, and Tuesday evening lectures at 8 o'clock are held in Forester's Hall, 22 College street. Mrs. Hunter-Jones is a native of Canada, but has spent many years in the Truth work on the Pacific coast and for the past two years in Honolulu, H. I.

The many friends of Mrs. Marion Austin Drake in Lincoln, Nebraska, will be pleased to learn that she is to give her third course of instruction in the principles of Truth in that city, beginning the first Monday in April. The preliminary meeting will be held on that date at the home of Mrs. Jennie Morgan, 600 S. 27th street. Further particulars may be obtained by calling upon Mrs. Morgan.

A new Truth Center and reading room has been opened in Osawatomie, Kansas, with Mrs. Bertha Johnson, leader. Meetings are held every Wednesday afternoon in rooms in a downtown office building, the Osage Valley Block. A Sunday school has also been organized, which meets Sunday morning at ten o'clock.

The Unity Society of Santa Rosa, California, meets every Tuesday evening at 7:45, at the homes of different members. Place of meeting may be ascertained by phoning Mrs. May, Payne 907, or Mrs. Arthur Turner, 589 J.

A class for the study of Truth meets every Thursday evening at the home of Mrs. C. W. Cartwright, 9 Roxton street, Dorchester, Massachusetts. Miss E. Gertrude Hall is leader. Time of meeting, 8 o'clock.

At the Unity Center of Philadelphia, Pennsylvania, 1713 Sanson street, Presser Building Annex, Mr. Rexford Jeffery is giving two special courses of twelve lessons each on Practical Christianity. The lessons are given Tuesday afternoons at 3:30 and Tuesday evenings at 8 o'clock.

The New Thought Temple of Cincinnati, Ohio, is making great progress under the able leadership of Miss Leila Simon. Sunday services, classes, Saturday afternoon talks to children, form part of the work of this Center.

Put an extra \$1 in with your renewal and have *Unity* sent to two friends. Three subscriptions for \$2.



UNITY

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One three-years' subscription to one name for \$2.

Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions, \$1.25; three subscriptions, \$2.75.

All subscriptions payable in advance.

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the *UNITY* mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of April, you should send us the notice of change by April 5th in order that you may not miss your April *UNITY*. We will greatly appreciate the careful co-operation of all *UNITY* subscribers in this matter.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Long Beach, Cal.—Metaphysical Library, 346 E. Broadway.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; Whalan's News Agency, 233 S. Spring St.
Oakland, Cal.—Rock Ridge Truth Center, 5554 Lawton Ave.; California College of Divine Science, 727 W. 14th St.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 2d St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.
San Jose, Cal.—Home of Truth, 144 North 5th St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Netherlands, 1860 Columbus Road.
Louisville, Ky.—Kaufman-Straus Co., 4th Ave.
Boston, Mass.—The Metaphysical Club, 30 Huntington Ave.; Miss Lenore I. Joslyn, 616 Blake Bldg., 59 Temple Place.
Portland, Maine—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Detroit, Mich.—Detroit Metaphysical Alliance, 318 Woodward Ave.
Kalamazoo, Mich.—Home of Truth, 211 W. Dutton St.
Duluth, Minn.—New Thought Center, 931 East 5th St..
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
St. Louis, Mo.—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 Newstead Bldg.
Brooklyn, N. Y.—Center of Practical Christianity, 116 Cooper St.
Philadelphia, Pa.—Unity Center, rooms 525-6 Presser Bldg. Annex, 1713 Sansom St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.
Portland, Ore.—New Thought Library, 335½ Main St.; The Metaphysical Library, 308 Central Bldg.
San Antonio, Texas—Unity Society of Practical Christianity, 309 Garden St.
Tacoma, Wash.—Clyde A. Bell, 3122 South 9th St.
Seattle, Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University Place.
Perth, W. Australia—The Truth Center, Viking House, William St.
Toronto, Canada—Truth Center and Metaphysical Library, 61 College St., Room 4.
London, England—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courfield Gardens, Cromwell Road, S. W.
Edinburgh, Scotland—The Higher Thought Center, 49 Shandwick Place.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of April, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all of these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

THE UNITY BUILDING FUND

Several months ago we announced the need of new and larger buildings and more machinery to meet the growing needs of UNITY. We have not said much about the matter, and the response has been in like measure. But we have now definitely decided to finish up the new building, at an approximate cost of \$25,000.

You ask how much money we have on hand to begin with? We can easily answer that. We have but a few hundred dollars. But that does not deter us from going ahead with the work. In everything that we have undertaken we began without visible supply, and when the workmen called for their money on Saturday night we always had it

for them. Praying, trusting, working; in this way we have set the Good Law into action.

Do you want your name to go with the archives into the corner-stone of the new Unity Building? All contributors to the Building Fund will have their names engrossed on parchment and deposited in the chief corner-stone of the building. We shall give you a picture of it in April UNITY.

A lady visiting us from a distant city, said that she had forgotten that she had sent a contribution to the old Unity building, but, in passing the corner-stone one day (where is cast in bronze its character and date) she remembered that she had sent her mite and that her name was written there. She said from that moment she felt more at home—a certain proprietorship came to her and she realized that she had not only a spiritual but a pecuniary interest in that building.

This is what we want you all to feel—that you are partners with us in this work, *that it is yours*, and that the Lord expects you to see it carried right forward as a great educational movement. How much would you take in cash for the light you have gained through this literature? You would not name the price! If you have received so freely, why not help other eager souls to the same light?

Of course, you will, and God will bless you in all your ways.

OUR FIRST QUARTER CENTURY

With this issue UNITY completes its twenty-fifth year of existence. The first number, under the name of *Modern Thought*, was issued in April, 1889. The change to UNITY was made early in its career, so we count that as its rightful name from the beginning. In all these years there has been no change in the editors nor the policy of UNITY. It has taught faithfully the Truth as revealed by the Spirit, and the fact that it has had a comparatively easy voyage from the beginning indicates that it is guided by the Divine Hand. Starting without a dollar, nor friends, nor reputation, it has gained much, and the future promises more.

We thank you, good friends, for your generous support. Continue to hold up our hands in the future as you have in the past, and the Lord will bless us all.

Goodman, Mo.—My son, whom you have been treating, is cured of paralysis. I am very thankful for your faithful service.—*W. S.*

UNITY CORRESPONDENCE SCHOOL

Dresden, Germany—I take great delight and interest in these studies, and as the Truth gradually unfolds itself it is wonderful to realize. The idea of Christ being formed and developed in us, transforming our mortal bodies, restoring the lost image and likeness, dominion and power, and ultimately redeeming the earth, is grand and inspiring. I consider it a great privilege to be allowed to have these lessons, and I sincerely desire every blessing and prosperity to attend your good work.—*E. W. D.*

New York, N. Y.—This lesson has been of unspeakable help to me. The reading of "Lessons in Truth" is inspiring, but the preparation of the lesson from that reading opens up the way as no reading ever could do. I am anxious to go on with the Second Course, which I know will bring me deeper into the great law of God and give me a fuller realization of the Truth. To be led into spiritual knowledge and understanding is my deepest aspiration, and that my spiritual gift will give me the great opportunity of service. The blessing of God is with you and your work.—*M. E. L.*

Detroit, Mich.—I feel sure I discern the spiritual side of this very interesting subject, "The Body of Christ." I am enjoying the study, and feel I am deriving much spiritual benefit and a great deal physically. I am sure your work is not in vain.—*A. W. B.*

Dayton, Ohio—The more I study to bring forth answers, the more clearly do I have a truer conception of each soul to God; the more clearly do I realize my purpose and how to manifest the truth of my being.—*D. L. F.*

Buffalo, N. Y.—These uplifting, instructive, wonderful lessons must be experienced, and even then words are inadequate to express the depth, breadth and power which the study of them engenders in the mind and heart.—*L. A. D.*

Washington, D. C.—I am ready for questions on Lesson Six of Part One. The book you sent me, "Life Demonstrated," was a great help for this lesson.—*E. G.*

"Somehow the book gets hold of our soul. The author's note is modern but deeply spiritual. He lifts into rarefied air. We grow light of step and fleet of foot as we follow him. An exhilaration takes possession of us, and we feel as one held by an intoxication of an ozone breathed in the altitudes of life. The sinless, sickless, deathless life is what we are hungering for today. This book will set many a man right, and bring a new hope which fadeth not away." Rev. Earnest E. Wareing, D. D., Associate Editor "Western Christian Advocate," says this of the "Sinless, Sickless, Deathless Life: God's Glory-Goal For All," by Rev. Frank N. Riale. Price \$1.25, postpaid. Order from Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

THE MISSION OF THE SILENT SEVENTY

The greatest spiritual advancement is made when one is trying to help those about him to advance. The truth multiplies as we give it to another. We become richer as we pass it on. Our understanding becomes greater as we explain the meaning of the Truth to hungry souls.

The members of the Silent Seventy are surely realizing the wonderful blessings of helping others. The following extracts from reports received from various sections of the world will give you an idea of the joy which comes of service:

I am very happy to be enrolled with you; it is very wonderful that I can join in such a work, to feel a commission direct from Jesus Christ to preach the Word in his name. Anything I can do to spread the teachings that are the breath of life to me, I shall do with love and devotion.—S. 70-Y9.

I am so much happier and better since joining you in your work, and will be an earnest worker. I have found I can do good work even though I have to remain at home. I am glad I have been enrolled as a member of the Silent Seventy, because I now feel whenever I speak the Word of Truth, or send out Divine Thoughts, I am helping to carry out some definite work.—S. 70-Q6.

I cannot tell you what joy it brings to me to be one of the Silent Seventy. It seems to have given me a new spiritual dignity. The quietness of it all—the work done silently as directed by the Spirit, is so restful and helpful.—S. 70-Y16.

The work becomes the only thing worth while, my understanding becomes clearer, as I go along the way. The ten o'clock silence is most welcome, and I am able to do my best healing work then. The daily silences are priceless.—S. 70-P68.

I thank you for the package of literature which you sent to me last week. It will be given out to those who are in need of help, with the consciousness that every true word will accomplish its result. It sometimes seems strange to me that I am so anxious to have every one know the Truth as I have learned to know it, when in years previous I did not feel that I had anything worth passing on to others. Now I can hardly withhold speaking, even when I know that those to whom I am talking are not in sympathy with this movement. However, I often feel, "What is that to thee? follow thou me." I am very glad that I have been enrolled as a member of the Silent Seventy, because I now feel that whenever I speak the Word of Truth or send out Divine Thoughts, I am helping to carry out some definite work.—S. 70-Q34.

Responding to your invitation to become a member of the Silent Seventy, I will say that I would like to do so. It is not every day that opportunity comes to distribute literature, but I think no day passes

that I do not find someone who seems to be ready for a word along these lines. I am surprised how many persons seem all ready to take hold of these ideas—persons that I least expect seem to draw it from me.—S. 70-Q70.

I have not reported for some time, but am preaching the Gospel and having good results. I make myself useful wherever I may be and give my reading to all who desire it, and it does good always. No matter what the appearance may be, Truth sets people free. My healing, after fifteen years of helplessness and under sentence of death from the first, awakened people and of course interested them at the time. My remaining perfectly well, proves to them that healing can be done in our way.—S. 70-C19.

I have been helped financially, physically and spiritually by Unity treatments and by reading the literature, to awaken spiritual understanding. I thank God for the Light received through Unity. May all God's richest blessings be with you all and every one.—S. 70-R17.

The tracts and books have all been received, and already I have given out several to persons whom I know will enjoy reading them, and I hope they will be benefited by them as I have been, spiritually, mentally and physically. My stomach is well. I am entirely free from the pain and am feeling better than I have for a year.—S. 70-M38.

To become a member of the Silent Seventy it is not necessary to devote all of one's time to the work, but to pass the Truth on to all who need the teaching. There are no dues, as the work is supported by free-will offerings. Literature is sent to the members as they need. Thousands of tracts, samples, etc., are mailed from Unity headquarters monthly to the army of Silent Seventy workers who are scattered throughout the world, each doing a share in the bringing of eternal life and happiness into the lives of all those about. The desire to spread the Truth is the requisite for membership. Applications for membership in the Silent Seventy should be addressed to Secretary of the Silent Seventy, Unity Building, 915 Tracy Ave., Kansas City, Mo.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the April. UNITY:

CLASS THOUGHT

April 20th to May 20th, 1914

It is not I, but the Father within me; he doeth the works.

The Works of Chas. Fillmore

CHRISTIAN HEALING

Second Revised Edition

A Book on Practical Spiritual Healing

¶ "Christian Healing" is a textbook on applied metaphysics. It is a course of twelve lessons dealing with the spiritual law and its relation to man and his affairs.

¶ "Christian Healing" was written after twenty-five years of practical experience in teaching and healing. Every student of metaphysics should own a copy for study and reference.

¶ In addition to the lessons, "Christian Healing" contains twelve auxiliary chapters and a six days' course of treatment. 257 pages. The price in paper cover is 75 cents, and in cloth binding \$1.50.

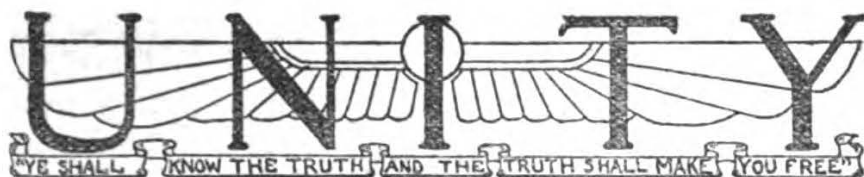
TEMPLE TALKS

¶ "Temple Talks" are addresses delivered by Mr. Fillmore. These "talks" have been chosen from the best of Mr. Fillmore's addresses, and we recommend them to all who are seeking the light of Truth, for they are filled with spiritual wisdom which teaches the true laws of being.

¶ A set of Temple Talks consists of five volumes, all uniform in size and style. The set includes fifty-two addresses, all dealing with problems that daily confront the average man or woman.

¶ We are offering a set of these books in artistic paper covers, packed in a neat box, for \$1.00. Also a set of the cloth bound, in box, for \$3.00. Single copies of any volume, paper cover, 25 cents each; cloth bound, 75 cents each.

UNITY TRACT SOCIETY,
913-17 Tracy Avenue, Kansas City, Mo.



VOL. XL KANSAS CITY, MO., APRIL, 1914 No. 4

ARE DISEASE AND DEATH DOWNABLE?

FRANK N. RIALE



WE ARE living in the golden and glorious days when we are passing out of the old thought into the new; out of the false thought into the true; out of the dim dawn, where we see the "truth as it is in Christ Jesus" as "through a glass darkly," into the "perfect day," when we are beholding him more clearly, face to face.

As it is always darkest just before the dawn, so is it in the coming of this new day and true day of the Lord, when we are to realize that all the triumphs of Jesus are to be ours, and with him we are truly joint heirs in power that overcomes all the handicaps of the world. This is the light that is now shining in darkness, and the darkness comprehendeth it not. It is "the light that never shone on land or sea," but is to be the full light of heaven that is to lighten every man that cometh into the world.

The tacit creed of Christendom today, in a word, is this: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." By common consent we interpret this great salvation somewhat in the late words of Prof. Denny of Scotland, in his summing up of the *summum bonum* of the world. "Christ," he says, "did something for us in his death on the cross, to complete our redemption that could not have been done otherwise." In this wonderful unknown "something" we are to have faith, which is the true saving faith of all the world. In this blind faith we are to ever walk, if we are ever to enter into the joy of the full and free

salvation, and the light that shineth more and more unto the coming of the perfect day. What our salvation consists of, and just what there is in Jesus' death that brings the glorious reality about, is largely a holy mystery which we are to stand before in holy reverence, expecting thereby the beauty of holiness shall be the garments of righteousness, that we are to be more and more "clothed upon" with by this hallowed faith.

In this "saving faith" we are taught that we are "to reckon ourselves dead unto sin and alive unto God" through some mysterious work of Jesus, in his death and resurrection, which is the *crux* of all history and the key and core of the great salvation that is to redeem the entire race.

But in spite of all that God has so graciously and mysteriously done for us through the death of his only begotten Son, we are yet made to feel that we must go on sinning and repenting, being sick and recovering, and finally die, sloughing off this earthly tabernacle and going into glory, waiting for a greater glory when Christ shall come again, whereupon there will come the general resurrection of the dead. Those who have died shall somehow then have new bodies. Those who have not died shall be "changed in the twinkling of an eye" and "be caught up to be forever with the Lord." This last part of the tacit creed of Christendom is pretty vague in the mind of the modern man, although he still loves to repeat in the Apostles' creed, "I believe in the resurrection of the body and in life everlasting."

What all Christendom is practically at one on is that these bodies of ours are *doomed to die*; and that sickness is a thing to be left largely for the scientific world to grapple with, with science and surgery the main things we are to rely upon to fight the ravages of disease as they fall upon us as their prey. If there is one thing that the average Christian creed-builder wants to be let alone about, it is as to the place of "the gift of healing" in the full-orbed message of Jesus. To him this is largely an unknown factor in the faith once for all delivered to the saints. He does not care to open the question which is practically forever closed. He feels such a

reconsideration is dangerous, for it always develops religious fads and fanatics, and has nothing but spiritual wreckage in its wake. The moment one even asks if the "gift of healing" is still to be one of the greatest gifts of the Spirit, he suspicions a leaning on the part of the inquirer toward Dowieism, New Thought or Christian Science, all of which he hates as Satan hates the saints. The average influential churchman has come to feel that there is practically no connection between health and holiness that should be taught by the ministry or proclaimed from the pulpit. And to preach that death is overcomable, is to bring forth the greatest delusion that can enter into the mind and heart of the saved.

The editor of one of the strongest denominational journals of the day said to the writer a short time ago, that he firmly believed there was no practical connection between the doctrine of faith healing and holiness. And he added that if any minister preached it in the pulpit, he would feel conscientiously called upon to do all in his power to hinder him from becoming a pastor to any church with which he might have any influence. Another editor of a religious journal equally as prominent, felt that men who believed the "gift of healing" had a most vital place in the creed of the living church, ought to have a chance to tell their honest convictions in the official organ of the church of which they were a part. So he allowed a very sane and most scholarly article to appear along this line. Immediately he was taken to task by the senior editor and given, as he said, "the first calling down" he had ever received during all his connection with the paper of which he had practically full control as to its policy and what it should publish. Both laity and clergymen sent in protests against allowing such articles to be published, which they felt led people astray far more than it led them into the fuller light. All of this most clearly shows that most of those high in the councils of the church have had their lives harden into the most bitter hatred toward any effort to bring the church back to Christ in his message that his all-power is to overcome all things; and that sin and sickness and death are the dark triumvirate he surely came to con-

quer, and make us overcomers over by his "all-sufficient sacrifice" for this all-overcoming work.

This then, in a word, is the consensus of belief of the old regime that we are living under, or dying under. Catholics and Protestants find this common ground for their creed of the Christ. We are saved by Christ, they say, but this is not to mean that we are to be saved from disease and death now. We must still come under the foul reign of these demons of darkness till the new day of the Lord come, when he shall somehow return and forever banish these away. We are to go on fighting the good fight of faith against sin, knowing that in the end we must meet defeat when disease and death, the last enemies, come off in their universal triumph. They say, in substance, that we have no reason to expect that these will be overcome in the race life, save in the far-off bye and bye.

Blessed is the man who walks by faith in God and not by sight; but cursed is the man who puts limitations on the fullness of his salvation, that God has never put thereon, and has clearly shown it is his good pleasure and whole purpose to forever banish, as the great handicaps of the world. The new day and the true day of our full deliverance is dawning. It is a belief that Christ came to save the whole man, body, mind and spirit. He came to save us from everything we are in bondage to—sin, sickness and death. This day of our deliverance is at hand. As Jesus preached it at the opening of his Evangel at Nazareth, "This day is all this glorious yearning of the prophets fulfilled," if ye only so believe. Jesus came as the great deliverer, to show us the open sesame of the great deliverance from everything a man is to be delivered from. He came to make clear the mystery of godliness, and show us that health was the twin truth of holiness, both of which were our long-lost birthright he came to restore, for they are the race's heavenly inheritance. He did something for us on Calvary of which we have not caught, as yet, the hem of the garment of the precious truth. This something was the only true and sure way of deliverance from the power of sin and sickness and death, and setting

free in our hearts the Spirit of his everlasting liberty, and filling our lives full of the joy and power of Jesus. In the unfolding of life under the glory of this divine *afflatus*, life grows and glows from glory unto glory. The half of its marvelous mysteries have not yet been told. Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive of the wonders of the world and word that will flash upon the soul and fill it with the marvels that only "the life of God in the soul of man" will reveal when the divine dynamic is set free in its heavenly power.

The new vision of the common and all perfect salvation differs from the old in this: It feels that *now* is the accepted time, *now* is the day of our full deliverance. It is not so much a historic moment as a psychological moment that we are to enter into the glory of. That is always in the Everlasting Now. In the day of our faith in this, is the day of God's power. If we only believe, sickness shall have no more power over us than sin. Death also shall by faith be downed and doomed forever in "the glare of the deathless fire." We are *now* to reckon ourselves not only dead unto sin, but dead unto sickness and dead unto death. All of these shall have no more dominion over us forever. We have passed from death unto life in the fullest possible sense. We are to live in the full faith that the Spirit of life that was in Christ Jesus and raised him from the dead, and made him immune to sickness and to sin, is the same Spirit of life that is within us, to carry us by God's grace to the same holy heights of everlasting triumph. What he overcame we are made to overcome also. This is the full will of God in Christ Jesus for every one of us. We are to believe that Jesus is indeed the "earnest" of our redemption, the first fully ripened fruit of the Spirit. He is the first sheaf of the heavenly harvest. What Jesus accomplished under the full abandonment to the guidance of the Spirit, I shall also accomplish if I only believe that this is the design and desire of God for me, and that he is willing and able to accomplish that for which he has brought me into my existence. Living in such an "open vision"—the one in which Christ lived, one

day by day meets the old enemies, but they are his. He is no longer among the overcome, but among the overcomers.

Such a faith is an intelligent faith in place of a blind faith. We know that we are in the "Eternal Becoming" of the Spirit. We know that "becoming" is to make us holy as God is holy, and perfect as the Father in heaven is perfect. We know that we are not to trod longer a *doloroso* way, but the "glory way" of Jesus. The lions are all chained in the way. We step heavenward, knowing that nothing can molest us or make us afraid. The battallions of bacilli go like the mist of the morning before such a trusting heart. Death, the last enemy, will be as much beneath our feet as it was beneath the feet of the Son of God. He died for us that we need never die. Our tomb may be as empty as was that of Joseph of Arimathæa, after the Christ's resurrection morn. This makes us not merely "faithful unto death," but faithful over death, and wins for us the crown of the deathless life.

This is an intelligent belief in Christ, which makes us feel that nothing can blast the sinless, sickless, deathless life of Jesus as "The Rock of Ages" from beneath our feet. This makes us joint heirs with him in the power of his resurrection. Like him, we know we are from God, and are going to God, and will daily find our lives unfolding like his who was the lily of the valley, the rose of Sharon, and the fairest flower that bloomed in the paradise of God. We understand now Jesus' words, that "we are all gods" in possibility, as he said the Psalmist sung it; and not a jot or tittle of this truth can come to nought. We know we are made to be godlike as Jesus was godlike. Our Lord's last prayer was most clearly that we should come into the rich realization of this.

We catch the glory of William Penn's words at the opening of his great preface to the works of George Fox, one of the rarest souls that ever trod the earth: "Divers have been the dispensations of God since the creation of the world, unto the sons of men; but the great end of all of them has been the renown of his own excellent name in the creation

and restoration of man: man the emblem of himself as a god on earth, and the crowning glory of all his works." It is not by grit, but by God's free grace that all this consummation glory is to be brought about. We know from whence we came and whither we are going, and what is bound to be our mighty triumphant victory under all circumstances. We feel that we are borne along the great heavenly highway of holiness by the wings of the Spirit, as one is borne across the deep by the great liner on which he takes passage for the distant port. We need fear no evil, for He who by his Spirit piloted Jesus to the right hand of God, to sit forever in heavenly places, is within us, and must pilot our bark there also. The Spirit must bring us off conqueror over all he conquered, and into the haven of triumph where it brought him. We are to boldly reckon ourselves dead unto sin and alive unto God, dead unto sickness and alive to everlasting health, dead unto death and alive forevermore unto everlasting life. This is our inalienable birthright. Faith is the faculty by which we accept it from God's hands as the free gift of his grace. As we thus believe, we have a daily witness of the Spirit of the everlasting truth of the new life and the true life. We have a "life, liberty and pursuit of happiness" infinitely beyond that of which the French savants dreamed when they gave us this deathless vision, which we made the ground fact of our great republic.

All the difference between the old established faith of a united Christendom, and the new faith that is dawning and which is to light up with glory the entire world, is that the victory that we have ever dreamed of and believed would be ours in some far-off, sweet bye and bye, is actually ours *now*, when by faith we enter into this joyous, full inheritance of the Lord. It is a belief that Christ is within us, the hope of glory, and that he is not only *born* within us, but just as truly will be matured in us, till we will be joint heirs with him in actually overcoming all the handicaps of the world. Then sin, sickness and death will go down forever in the great delusion that will pass away when we awaken to the mighty

reality that all these are but the absence of the reality of Christ within us in his all-promised power.

These are the mighty precepts of the great salvation that we are to day by day declare by practice. By the fruits of the new faith the world alone can see the glory of it. These are the roots of the "tree of life" that must sink down into the soil of the soul to bring forth the promised fruits. Then we will find that we will be about our Father's business as Jesus was. We will find that this faith is the wand of God that we may pass over others by our very presence; that will banish their sins, dispel their diseases and take out of them the fear of death under which they have been in such fearful bondage all their years. It is a faith that makes us sing the song of the angels at the moment of the Nativity. We give all glory to God. We have nothing but peace to bring to all men everywhere; and we have a good will and glad tidings for all. We can sing and say, "The day of the Lord is at hand." Thy deliverer has come to take away thy sins and sicknesses and death forever, and have thee step out in the full freedom of the great emancipation for all. The Messiah has brought this as heaven's fairest message to the entire earth. Then we will no longer live along the lines of the old heathen maxim, "Every man for himself and the devil take the hindmost." We will have caught the larger vision of "each for all and all for each," which will bring in the day of an actual and perpetual Pentecost.

This is the Truth that is to make us finally and forever new men and new women in Christ Jesus. This is the "Christian Science," that is both Christian and Science. It is the very heart of the message of Jesus. It is the one thing which is the universal quest of all science. Even Edison has lately said in one of his moments of seer visions: "There is absolutely no reason a man should ever die."

This truth, now coming to be seen with its glory, has always existed. It was not born in the womb of time, but out of the heart of eternity. It is the thought of God for

man before the world was. It is the thought of God which is to enter into the heart of man for the full and final redemption of all humanity. This is the truth of the Eternal's eternal purpose that was the ever-present, passionate possession of the Son of Man. This is the thought that is to passionately possess us, joint possessors of Jesus' everlasting triumphs.

The simple touch of a key closed the electric circuit that blasted away a Hell Gate of the East River forever. The touch of such a simple faith as has here been set forth, will close the thought currents of life, and blast away sin, sickness, death and hell itself, so that we may all "take of the river of life freely." Then old things will have forever passed away, and all things will have become most blessedly new. It is faith's stepping-stone into the New Heaven and the New Earth, where there is bound to reign the riches of righteousness. It is but a finding of our long-lost inheritance and a regaining of our long-lost paradise.

"Put faith to test,
We only half believe."
Dare to declare:
"I do believe the Sinless,
Sickless, Deathless Life is
God's design and desire for all.
His Spirit is within me
To blot out every sin.
His Spirit is within me
To heal every dire disease.
His Spirit of Eternal Life
Dooms death forever, too.
The Spirit of life in Christ Jesus
Makes me free from each and all.
I am God's perfect freeman—
One in the deliverance of the Deliverer,
One in the Sinless, Sickless,
Deathless life of Jesus."

Thus believing, oh, child of God,
Thy faith shall make thee whole:
God's grace shall set thee free,
In the Liberty that alone
Is the dream of all the ages,

The sigh of saints and sages,
The promise of the Father, and
Heaven's Panacea for the world.

This is the faith that destroys not one jot and tittle of all the law and the prophets of all kindred and tribes and tongues, but most fully and most blessedly fulfills all. It is a fulfillment that fills full to overflowing the cup of blessing that Christ drank of and hands out to all humanity, saying, "Drink ye all of it," and enter into the sinless, sickless, deathless life that is the glory goal of God for all the world, that "my joy might remain with you, and your joy may be forever full."

IDLE TALK AND SILENT POWER

"I," said the shadow, "I can play a thousand tricks upon mortals; I can delude them by countless projections and appearances; I can cause them to enter a lifelong pursuit of me, despoil themselves of all their real possessions and frantically attempt to seize the illusory phantoms of my creation. In fact, this world is my sporting ground, and I rule it according to my whim and fancy."

"O, but I," said the stream of water, "I travel playfully throughout the land, bestowing my favors upon whatever posies my fancy chooses. Sometimes I take pleasure in devastation, run riot among those that displease me, or tear them up and root them out. Again, I fertilize and irrigate, but whatever I do I choose my own way, whether it be straight or crooked, for 'tis plain I own the land."

"Nay, nay," said the fog, "why all this prattle, when it is well known that I can prevent you from seeing even yourselves and knowing where you are? I can make the brightest eyes powerless. My very appearance causes consternation upon a battlefield and prevents the god Mars from recognizing his own. My supremacy upon land or ocean is unlimited and 'tis but justice that my accomplishment should take precedence over your mediocrity."

The sun came out and in silent solemnity dried up the stream and dissipated the shadow and the fog.—*Selected.*

THE EMERGING OF THE INDIVIDUAL OUT OF THE UNIVERSAL

JOHN L. CHESNUTT

Article No. 1



HERE are many facts relative to the origin of man, and of all things, that God has revealed for man's instruction, through his inspired prophets in all ages. Many of these revelations are recorded in the Bible.

Peter, the impulsive, who was originally inclined to speak and act on the self-thought of the moment, but later developed into a wise and very successful worker, has left this advice: "Ye do well that ye take heed" unto this "sure word of prophecy," as "unto a light that shineth in a dark place," *at least* "until the day dawn, and the day-star arise in your hearts."

Many have found this advice of Peter is good, for although this day-star—this inner Light—lighteth every man, what it would reveal is often obscured by the shadows of self-ness. At first it may manifest only as a "Voice" in our wilderness preparing a way; later it will appear as Christ *with* us, and still later as Christ *in* us, our only hope of the true glory. Thus he comes finally in the fullness of his Light, Love, Wisdom and Power.

But whether we act on Peter's advice, or not, if we will understand these revelations, we may understand what our supreme problem is, and proceed more intelligently in our attempt to solve it. The reasons for things will become evident, and we shall not stumble blindly through this great world-school regarding it as a supreme blunder, undesigned and purposeless. God will not seem to be arbitrary, nor blind, nor careless, but we shall see that he is infinite Love working out a marvelous purpose according to the design of infinite Wisdom, and that he is making all things work together for ultimate good.

Then we shall feel like loving God, and trusting him, and we can do it willingly, even gladly.

The following thoughts are offered with this object in mind.

The Origin of the Individual Soul, or Conscious I

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of Life; and man became a living soul" (Gen. 2:7).

That the phrase, "*breath of Life*," refers to the *Spirit of Life*," will become evident in the following passages:

The Spirit of God hath made me, and the breath of the Almighty hath given me life (Job 33:4).

But there is a spirit in man, and the breath of the Almighty [inspiration] giveth them understanding (Job 32:8 R. V.).

While my breath is in me, and the Spirit of God is in my nostrils (Job 27:3).

In whose nostrils was the breath of the Spirit of Life (Gen. 7:22 R. V.).

See also John 6:63; 7:39; 16:13; 20:23.

According to the Genesis account of the origin of man, the *body* was formed of substance-elements, in conformity to an *idea*, which originated in divine Understanding; and then God "breathed" his own "breath"—the Spirit of Life—into this body, formed of substance; and individual consciousness originated—the "conscious I" or "living soul" was born.

Evidently, individual consciousness—the "conscious I" or "soul" of the individual—is the "offspring" originated by the *unification* of the Spirit of Life with body-substance; and this trinity of parts—body, soul and spirit—constitute the individual.

The individual "conscious I," or "soul," is not in Life or Being, alone, nor in substance alone; but it originates and exists as a result of *unification* between the two. Life itself, or Being eternally is, and the original primary substance-elements eternally are; creation is the *organization* of substance into forms, which conform to ideas that originate in divine Understanding inherent in Life itself, or Being. Life itself, or divine Being, operates upon and unifies with

the substance that is being formed or organized, by means of the Holy Spirit, which is the Spirit of Life.

Life itself or Being is the "father," and the earth-substance is the "mother;" the individual—the soul, the "conscious I"—is the "offspring" originated by the unification of these two into one, by means of the Spirit of Life; thus man is body, soul and Spirit. "The word is the seed;" the words spoken by God, being Spirit and Life (i. e., Spirit unified with Life, vitalized by Life, and directed by the Wisdom-ideas originating in the Understanding inherent in Life or Being), were embodied by the earth-substance, and formed it, and vitalized it, so that "the earth brought forth living creatures." Thus the earth-substance gave body to and brought forth living creatures. (See Gen. 1:24-31.)

Substance that is absolutely obedient in all action to the direction of Wisdom-ideas, originating in divine Understanding inherent in Life itself or Being, is Holy, and is therefore called Holy Spirit. The substance that is now organized into the individual creatures who are exercising a degree of free-will by choosing, temporarily, to act according to subtle-ideas or sense-knowledge, may become holy, in thought, word and deed, by choosing once and eternally, in love and faith, to be obedient in all action to Wisdom-ideas only.

The separation of Eve (representing substance) from Adam (representing Life or Being) enabled Eve to exercise choice or free-will independent of Adam. This symbolizes that the substance involved in the organization or creation of free-will creatures was given a degree of freedom from the dominating direction of its action by the Wisdom-ideas originating in the divine Understanding inherent in Life or Being; and this freedom was given to enable the creatures to exercise free-will; the exercise of free-will is in choosing between Wisdom-ideas and subtle-ideas by means of which to direct action; and the creatures were given free-will so that they could develop into *willing* co-operators with God, after *choosing* finally, in love and faith, to think, speak and act Wisdom-ideas *only*.

The Origin of the "Subtle" Faculty

The "subtle" faculty may be defined as including or involving all those capacities of the individual, excepting inspiration, by which *ideas* are derived, deduced, formed or in any way originated from a sense-knowledge of things. It involves those capacities usually called imagination, reason, intuition, etc. It forms conclusions, ideas or thoughts from whatever knowledge it may possess, accepting or rejecting as it may choose, whether the knowledge be sense-knowledge derived through sensation from substance, or Wisdom-ideas revealed to the individual by inspiration from divine Understanding inhering in Life itself or Being.

The inspired author of Genesis shows the superiority of this "subtle" faculty by indicating that it is more "subtle" than any merely animal intelligence—"more subtle than any animal of the field, which the Lord God had made (Gen. 3: 1-15). This indicates that the "subtle" faculty, in the individual, is more subtle than any of the merely animal intelligences, instincts, or propensities that manifest in or through the body-part of the individual.

Wisdom-ideas, which constitute absolute truth, originate in divine Understanding inherent in Life itself or Being, called the Father. This capacity inheres in Being only, and may be considered the supreme attribute of divinity; therefore, the discerning, by the "conscious I" of the individual, of the Wisdom-ideas inspired from divine Understanding may be considered as the highest capacity in the individual. Life itself or Being is the Father, and it is this Life or Being that is the Light of man, or in man, which enables the "conscious I" or soul of the individual to perceive mentally and to discern spiritually; and only in the *fullness* of this Light is it possible to interpret accurately, or understand perfectly, the sense-reports that come through the organs of the five senses, to the "conscious I," or soul.

But next to this capacity for inspiration, the "subtle" ability to form ideas, thoughts, or conclusions from a sense-knowledge of things is the most god-like faculty in man, and the marvelousness and brilliancy of this god-like ability

to form word-ideas, that misled Eve, and still misleads her descendants, to suppose and assume that its words are the truth, the whole truth and nothing but the truth. Comparatively few have learned to distinguish between inspiration and "subtleness;" and between the *partial* truth, or *mixture* of truth and error, in the latter, and the absolute truth of the former.

As originally created the "subtle" faculty was made "good;" and originally it was not *intentionally* deceptive; it was itself misled, just as it misled others who believed its ideas, by the *apparent* truth in the ideas deduced from the *incomplete* sense-knowledge of things. The original perfection, goodness and brilliancy of this faculty, its fall into error and the cause, are indicated by several of the prophets: see Ezek. 28:2-17; Isa. 14:12-14; 47:7-10; 45:5, 6, 18; Gen. 3:1-15.

The "subtle" faculty originated with, and belongs to, the "soul" or "conscious I." This faculty is not in Being alone, nor in Substance alone; but it originates as a result of the blending of the distinctive powers and capacities of the two, accomplished by the *unification* of the two in the process of creation; for thereby *coadjutive action* between the *two* is made possible in *one individual*.

The "subtle" faculty, in its original estate, is the highest manifestation of intelligence in substance, accomplished by lifting substance upward, toward Life or Being, in the process of organizing substance; inspiration is the highest manifestation of divine Understanding accomplished in substance, by the descent of Life itself or Being, into unity with substance, in the process of the organization of substance into individuals.

Primary Characteristics

In Life itself or Being, inheres divine Understanding wherein originate all Wisdom-ideas. In substance inheres sensation, and the sense-knowledge of things is derived through sensation; hence the ideas, thoughts, or conclusions derived by the "subtle" faculty from sense-knowledge, belong primarily to substance, as distinguished from the Wis-

dom-ideas that originate in divine Understanding and are received by inspiration from Life or Being.

Sensation is based on what may be called element-affinity or chemical-affinity between the primary elements of substance. Element-affinity induces attraction and repulsion between the primary elements; this attraction and repulsion between elements causes motion, and is the basis of that which is called physical force or energy, manifest in substance. A form of element-attraction is manifest as gravity.

The Basis of Sensation

Element attracts element according to affinity; elements thus attracted tend to *respond* to the attraction by movement toward unification or centralization; in this responsive movement there is in the elements what may be called "sense-ease;" and this is the *basis* of pleasant sensation or sense-gratification, in organized substance. The sense-gratification that is experienced in the satisfaction of the *normal* desires, by action directed by Wisdom-ideas, is absolutely pure and free from lust in any form, and therefore free from pain. When element repels element they tend to *respond* by disintegrating, by movement *from* a common center; and during repellant there is in the elements what may be called "unease" or "dis-ease," which is the basis of all painful and unpleasant sensation in organized substance. *Normal* sensation is merely a report of *conditions* existing in substance as discerned by sense-perception; and where all substance-action is directed by Wisdom-ideas, attraction and repulsion are perfectly balanced, and the condition of *infinite harmony* prevails between *all* thought and *all* action, so that living becomes orderly or rhythmical, and existence becomes one grand symphony of "joy unspeakable, full of glory"—a harmony in which there is a "peace that passeth understanding." That the morning stars "sang together" is truth, as well as poetry, for where substance-action is in harmony with Wisdom-ideas the movement is perfect in order, grace and rhythm. One who "senses" the discord of dis-ease should *eliminate* the idea or action which induces the discordant or

disintegrating action, and by directing all action according to Wisdom-ideas, restore the condition of harmony, with its consequent delight, joy and peace.

Creation or Organization

Substance-action according to affinity, when undirected by Wisdom-ideas, is ceaseless chaos—substance was “without form and void,” except in so far as it was *formed* by the direction of the ideas in the Wisdom-words of God. When substance-action is directed by Wisdom-ideas, then the substance is formed or organized into creations that conform to the ideas; and the organism is perpetuated so long as its action continues to be directed in harmony with its original or primary idea; but substance-action in an organism, other than action directed by Wisdom-ideas, disintegrates the organism; hence the inevitable necessity for obedience in all substance-action to Wisdom-ideas, in order to maintain the harmony of perfect delight, and to perpetuate the individual, complete in body, soul and Spirit.

An organism is so organized that it is capable of controlling or directing affinity-action in substance, according to idea. An apple tree, for illustration, is an organization of substance-elements, so designed and arranged that by affinity-attraction it selects and combines substance-elements in correct proportions to form an apple, having a distinctive color, flavor and composition, which manifest or actualize the apple *idea*. An orange tree is organized capable of controlling affinity-action in substance so as to manifest the orange-idea. The animal organism is likewise designed and organized capable of controlling or directing affinity-action in substance, according to idea, for a purpose.

Force

Thus physical force inheres in substance; element-affinity is its original and inherent guide, but affinity is void of idea, and therefore it cannot of itself direct substance-action according to idea or design; alone, it is blind. Life itself or Being, understands; substance gets only a sense-perception

or impression of things. The "winged orb" was used by the ancients to symbolize substance as possessing the capacity for motion, but *sightless* and *therefore* dependent for guidance, or direction according to idea, upon divine Understanding.

That which we recognize as physical force or energy inheres in substance, and is neutral as to good and evil; its action results in good when directed by wise ideas, and results in evil when directed by error-ideas; it will kill as obediently as it will sustain. This is evident in the use of all so-called natural or physical forces.

The real *power*, or ability to produce results according to *design*, is in the ideas that direct this neutral energy or force in substance. When the ideas derived by the subtle faculty from sense-knowledge, being more or less erroneous, direct this force, the results are sometimes evil and sometimes comparatively good, but never perfect. When Wisdom-ideas, originating in and inspired from divine Understanding inherent in Life itself or Being, direct the action of this force or energy the results are invariably wise and good. These Wisdom-ideas are *perfectly* expressed only in words that are filled with Spirit and Life, and hence full of the quickening power of divine Understanding. So then the power to direct substance-force according to Wisdom-ideas, so as invariably to produce good, and good only, resides solely in Understanding inherent in Life itself or Being. Hence the necessity for establishing that mutual and complete unity between Life and Substance which Jesus Christ prayed for, and is now establishing.

Chaos

"In the beginning God created the heaven and the earth" (Gen. 1:1; John 1:1-14). Previous to this "beginning" of the direction of substance-action by God, or during the original chaos, substance was moved by affinity alone—i. e., the affinity-action was undirected by the Wisdom-ideas of divine Understanding—and rushed to a center in ungoverned velocity and pressure, and was fused to the point of combustion or explosion, by which it was again

hurled into space to the point where its original rarefaction and invisibility was attained.

Thus the original chaos consisted in a ceaseless repetition of the process of concentration into a seething "lake of fire," and of subsequent expansion or repulsion by combustion into the "bottomless abyss" of illimitable space. Chaos was one vast ocean of substance ceaselessly agitated by blind force *devoid of idea*, and therefore no permanent forms could originate. Substance was formless—"without form and void"—except in so far as it was formed by, and according to, the ideas in the formative words of God.

Balance

Element-attraction, due to affinity, would cause our earth to proceed directly into the sun-center, where it would be "dissolved in fervent heat and vanish as smoke," being rarefied into the original, invisible gases, in the process of repulsion and expansion into space. But infinite Wisdom blends or merges these *two* tendencies toward *direct* motion in two *opposite* directions, to and from a center, so that they become *one* tendency toward *circular* motion in *one* direction *around* a center; God causes the earth to revolve around the sun at a distance and at a speed where the centripetal tendency is perfectly balanced by the centrifugal tendency, and thereby chaos is prevented, and organization of substance and permanency of form is made possible.

Element-attraction due to affinity would also cause the substance of our earth instantly to concentrate upon its own center, already fused into a molten mass, and thus be "dissolved in fervent heat, and vanish as smoke" by being expanded into the original rarefied and invisible gases. It is interesting to note that the possibility of such a disaster was revealed to the prophets long before the intellectual senseman evolved a corroborative theory: see Isa. 51:6; II Peter 3:5-13; Rev. 21:1-7; 22-27; 22:1-5, and others who speak of the transformation of the earth by which it is to be fitted for the joyous habitation of those who choose

eternal life, and "put on immortality" by "partaking of the divine Nature."

It is logical that the earth shall be reformed, as inspiration indicates it shall be, in order that its *new* characteristics may correspond or conform to the renewed and transformed individuals who are to inhabit it. The fact that the redeemed and reformed, or new earth, will contain no "seas" may indicate that the water which now forms the ocean may not become condensed, in the process of reforming the earth, but may envelop the earth, "above the firmament," as much of it was held previous to the flood, when it began to fall in *rain*, the drops of which permitted the rainbow to appear for the first time. See Rev. 21:1-5, 23-27; 22:1-5; Gen. 1:6-10; 7:11, 12; 2:5, 6.

The Neutrality of Substance

Substance-action is neutral in its relation to good and evil: wisely directed a current of electricity will light and warm a man, or cook his food and do his work; unwisely directed it will as readily burn or kill him. Substance-action is good or it is evil, according to the agent that directs it: it is invariably good when directed by Wisdom-ideas, but it is more or less evil when otherwise directed.

Substance, and the physical force or energy inherent in substance, are temporarily subject to direction by the error-ideas deduced by the subtle-faculty, and therefore substance and its force may be used either for good or for evil. But Life itself—Being, and its inherent divine Understanding—is not the tool nor the plaything of any creature; it is not subject to the direction of its action by error-ideas, and cannot act in error and so cause evil; Being is *not* neutral as to good and evil, but it is invariably and unchangeably true to the Wisdom-ideas of its inherent Understanding, and therefore eternally true to good only. Hence the necessity of choosing to direct all action in substance by Wisdom-ideas only.

Substance-action necessarily reverts to affinity-action void of Wisdom-direction (i. e., affinity-action *independent*

of direction by Wisdom-ideas), in so far as it is not dominated by Wisdom-direction, for, considered alone, it has no alternative.

Dominion

But the soul or "conscious I" of the individual is given dominion over its body-substance, to direct its substance-action as the soul may choose. The soul may choose to act according to Wisdom-ideas, or it may choose to act according to subtle ideas, and this ability to so choose constitutes free-will. The fundamental lesson, which the "conscious I" has to learn by sense-experience, in so far as it will not believe that which divine Understanding has revealed by inspiration, is this: It is absolutely and unavoidably necessary to direct all substance-action according to Wisdom-ideas inspired from divine Understanding, in order to maintain harmony in the organism and to perpetuate the individual in body, soul and Spirit; and secondarily, that any substance-action, other than that directed by Wisdom-ideas, tends to disintegrate the organism. The *trend* of the substance-elements, in the process of the disintegration of an organism, is toward reversion to the original chaos—an endless journey between the "lake of fire" and the "bottomless abyss" of il-limitable space. But this tendency is restrained in degree according to the design and purpose of the infinite God, who reigns supreme and overrules all things in love and wisdom so as to cause "all things to work together" for ultimate good.

That which man experiences in this world-school is permitted solely for the purpose: 1st. Of allowing man the opportunity, by exercising free-will, to learn the supreme fact—that it is absolute necessary to direct all action by Wisdom-ideas in order to attain harmony and "put on immortality; 2d. Of assisting man to choose finally, in love and faith, once and eternally, to think, speak and act only Wisdom-ideas. The Spirit of Life is now working in us both to will and to do God's Wisdom-will.

(To be concluded in Article No. 2)

The hand that gives, gathers.—*Proverb.*

A METAPSYCHIC STUDY

H. D. THAYER

"Nothing can ever exist outside my consciousness *to me*—nothing can ever exist inside my consciousness unless *here* and except *now*. I cognize the substance (say wood) and I recognize the form (say table) and the two acts constitute my sole understanding."—*Gehenmachen*.

Define *Thought* as *invisible impression*.

Define *Language* as *visible expression*.

Posit *Thought* as the *source* of *Language*.

Posit *Language* as *emanating* from its *thought-source*.

Posit *Thought* as the *terminus* of *Language*.

Posit *Language* as *introgressing* to its *thought-terminus*.

Image *Thought* as an *electro-magnet*, one pole of which reveals its *language-tongue*, the other pole of which reveals its *language-ear*.

From the *tongue-pole* emanates *Language*; to the *ear-pole* introgresses *Language*.

Consider *Language* as an *electric-current*, or a *vibro-velocity*, flowing between *tongue-pole* and *ear-pole* of the *electro-magnet* named *thought*.

Now *Thought* and *Language* relate to each other as *electro-magnet* and *electric-current* relate to each other.

In other words, *Thought* and *Language* are respectively the *faculty* and the *function* of a *homogenous evolution*, or process.

The *sum* of the *two* equals *I Am*; the *product* of the *two* equals *Thou Art*.

Let us consider the *two* as *co-seekers* for *specific differentiation* so far as the *sum* of the *two* equals *I Am*, and as *individual seekers* for *generic identity* in so far as the *product* of the *two* equals *Thou Art*.

Let us further consider the *two* as *co-tangents*, or, since *tango* means *touch*, *co-touchers*, in so far as their *contact* produces the *heat-motion*, called *invisible impression*; and let us still further consider the *two* as *co-signs*, in so far as their *co-seeking* and their *co-touching* results in *light-motion*, called *visible expression*.

Let us value *I Am* as *individual autonomy*.

Let us value *Thou Art* as *universal environment*.

A geometrical analysis of what we have before us reveals that the *co-secants* and the *co-tangents* and the *co-signs* have *squared* their *arc*.

For let us consider the *electro-magnet* named *Thought* as *the arc*.

And let us consider the *two poles* of the *arc* as each the source of an *emanation* moving to a *common point* equidistant from the two poles.

Arriving at this common point, let us imagine the *two emanations* to equally oppose each other and to form a return current, or *introgressus* to the *arc*.

The *introgressus* will pass through the primal *arc* to a point at which the square of a *common achievement* equals the sum of the squares of its *two emanations*.

And the *light* generated in the *arc* equals *consciousness*.

And the *heat* generated in the *arc* equals *feeling*.

The *consciousness* common to all, since *all* produce it, gives to all a *universal environment*.

The *feeling* common to all, since *all* produce it, gives to all an *individual autonomy*.

To each, therefore, its *universal environment* equals *Thou Art*.

To each, therefore, its *individual autonomy* equals *I Am*.

I Am and *Thou Art* equal one—I am one; thou art one; we are one.

In the first part of this analysis I posited *Thought* and *Language* as the beginning of a process, but, like Abraham, my first born was not the true son. My first born was the child of Mnemonic Experience, but my last born and first begotten was the child born of Geometric Hypothesis.

The first born came to no higher evolution than a *tongue* and an *ear*.

But the first begotten came to the premier evolution of an *autonomic heart* and a *universal environment*, or, an

earth of common feeling and a heaven of common consciousness.

Hence, the *beginning* was not *Thought* and *Language* but somewhat other.

Instead of *Thought* the *true beginning* was *imagination* and *inspiration*.

Hence, with the *pulmonic void* termed *imagination*, and the *vivic spark* called *inspiration* began the *true beginning*.

Hence, with a *spark* in a *void* we have the homologoid of an *autonomous heart* centered in a *universal consciousness*.

Call the possibility here present a *solar system* in its *heaven*, or a *heart* in its *body*, or a *center of gravity* in its *earth*, and you have a figure thereof, but only a figure.

Let the *void* equal the *mirror* in which the *spark* will come to behold in the multifold of infinity its own exhaustless singularity represented.

A *unity* projecting its *impressions* out to multifold *expressions*.

Each expression a letter of the projected utterance, and as such an emissary to fulfill a meaning-individual in the sentence-universal.

Consider each individual expression as the phonetic counterpart, in the uttered word, of the mentic impression in the creative will, even as the letters in the sentence now before your eye are the *visible expression* of the writer's *invisible impressions*.

Herein stands revealed the *primal wireless*.

Thought speaking to *thought* via the *air*.

But the *true wireless* equals *heart* talking to *heart* via the *heir*.

Via the *Christ*, or the *compassion*, or the *living current*.

So the *true wireless* equals the *head* talking to the *head* via the *Father*.

Via the *Elohim*, or the *judgment*, or the *living wire*.

Hence the *Christ* equals the *message*, hence the *Elohim* equals the *power*.

Man's part equals to *read the message* and to *rate the power*.

To further define the difference of the two processes here contrasted, viz; the one wherein the *arc* equals an electro-magnet, one pole of which equals an emanative tongue, and the other pole of which equals an introgressive ear, and, the second, wherein the *arc* equals an electro-magnet, the poles of which seek a *common point* at which, meeting, they return to the *arc* as a *communal current* and passing through the *arc* square it.

In the first process the *electro-magnet* *orates* into its own ear and hence stands self-isolated.

In the second process the *electro-magnet* gives out at both poles and creates out of itself an environment in which *all creation participates*.

In the one the orbits are closed, in the other the *everlasting arms* enfold all.

One is the *dread maya*, or the delusion of a *self*, having repetition for its mode, having memory for its inspiration, having reason for its god.

The other is the *miraculous Cana*, or the turning of the waters of life into the wine of love, having evolution for its mode, having *compassion* for its inspiration, having *justice* for its god.

Let us *imagine* a "condition" and *will* a "consequence."

Let us *imagine* a "nerve center" and *will* a "functional use" thereof.

The *image* (i. e. nerve center) reveals a point at which *sensations terminate* and at which (same) point *volitions originate*.

Now *imagine* the materials out of which the *image* has been constructed to be the *effects* of the *volitions*.

Now *imagine* the motives which inspire the *volition* to be the *consequences* presented by the *image*.

Thus a *nerve center* *will*s out along its *motors* the vibrations *imaged* in along its *sensors*.

Hence a *nerve center* *will*s the materials for its *images*, and a *nerve center* *images* the motives for its *volitions*.

Now the dual power of a *nerve center* equals (a) power to *will consequences*, and (b) power to *image effects*.

Hence, the *imaged structure* which the *nerve center* constructs and looks upon as its *universal environment*, and the *willed communications* which the *nerve center* evolves and feels as its *individual autonomy*, are not two *different entities*, but two aspects of one and the same entity, to-wit, the *nerve center*.

Hence, its *willed evolutions* furnish the vibrational stimulus to its *sensic involutions*, and from these *sensic stimuli*, by exercise of its *imagic power*, it constructs an *image*, in which its *willed edict* is resolved into *objectified universality*.

Hence, its *sensic involutions* furnish the emotional incentive to its *volitional evolutions*, and from these *sensic incentives*, by use of its *will power*, it constructs an *act*, in which its *sensic import* is composited into *subjectified individuality*.

Now, by *image I* mean any *sensible coefficient*, and, by *act I* mean any *organic function*, but in no instance can one be *present alone*.

Now let us value a *nerve center* as an *elective motive figure* whose value in *force* and *meaning* will be *autochthonically evolved*.

Let us assume that its *force value* will finally equal the *product* of its *willed evolutions*, and that its *meaning value* will finally equal the *sum* of its *imagined involutions*.

Let us call its receptive, or *meaning pole*, its *auricle*.

Let us call the evolutions flowing from its *force pole*, its *aura*.

Let us call the apprehended approach, for the initial time, of its *aura* toward its *auricle*, by the term *auscultation*, and the import put upon this *apriori* hearkening, by the term *auspice*.

And let us call the whole process here described of the *willed cause* and the *imaged effect* having *origin-of-the-cause* and *terminous-of-the-effect* at one and the same point, by the term *autarchy*.

And let us assume this *autarch* confident of the validity of the *effects* present in his *imagic zone*, because their *causes* originate with him, *their author*, and hence, *authentic*.

Let us call this act of faith in the authenticity of *imaged* effects, by the term *Auto-da-fe*.

Now this whole process stands *autogamous*.

And since the *ink* used in composing the *imagic manuscript* comes direct from the *will* of the *reader*, as the expressed or written decree of the *writer*, the *imagic record* may be literally termed *autographic*.

Hence, our *nerve center* stands as the *autocrat* in his own *autonomy*.

And thus *Cain* wed the *Lady of Nod*.

MY ONE DESIRE

There is one thing my heart desires;
One thing its daily thought inspires;
Nor can my supplication rest,
Till this doth come, and make me blest.

'Tis Christ, not dwelling in the skies;
'Tis Christ, not seen with outward eyes;
But Christ, a *principle* within,
With power to purify from sin.

My longing aspirations claim
More than an outward form or name;
A living Power, a Strength divine;
Oh, may that *living Christ* be mine.

Thy thought, thy soul, thy inmost heart,
Oh, haste! and to mine own impart;
In all thy truth and glory come,
And make my soul thy living home.

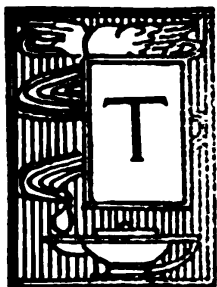
—*Thos. C. Upham*, in "*Words of Faith*."

"A man's religion is not worth much unless it can illuminate his face, sweeten his words, soften his actions, and make him a blessing to others."

CONCEPTION, DEVELOPMENT AND EX- PRESSION OF IDEAS

E. V. INGRAHAM

*Extracts from a lecture given in Unity Auditorium, Kansas
City, Missouri*



THE silent thought given in connection with this lesson is: "May the Mind of Christ become my mind, and all the Substance of my body be transformed into Spiritual Energy."

This is simply a return of man to the expression of his innate qualities. It is not building a new state of consciousness, but it is merely liberating that innate consciousness which was implanted in man in the beginning. It is a return of man to his true sonship.

So, in declaring a statement of this kind, or holding it in thought, remember that it is not an attempt to fill yourself full of something from the outside, but that it is a liberating of your inner and higher self, that it may have free manifestation throughout your entire being. It is a liberating of the innate Christ principle.

"The Mind of Christ" as we are taught, is the spiritual *I Am*. The substance of the body is not limited material substance, but it is the substance of Spirit, giving manifestation to the free and limitless energies of Spirit.

So with these few thoughts in mind, let us enter into this realization, not trying to pour or force something into our being, but after the manner of true education, to bring forth that which is already within: "May the Mind of Christ become my mind, and all the Substance of my body be transformed into Spiritual Energy."

(Silence)

"I must get myself together," is a common expression among men in undertaking large propositions, which has a specific application to metaphysics. In most instances, however, I dare say it is not fully comprehended by all who use

it, nor do they understand just what constitutes getting one's self together. We have all heard the expression, used it repeatedly ourselves, and realize at least a degree of its importance, as well as the necessity of its application in our daily undertakings.

The "getting together" here outlined is not only practiced by individuals, but is becoming more and more recognized by societies as the only method to pursue in working out social, religious, financial and industrial problems. It is the organized, systematic working in unison with forces centralized to a given idea and directed to specific ends. This necessitates three distinct movements: First, the calling together of forces which are to become operative in the undertaking; second, the instruction in accordance with the principles involved; and third, the sending them out again to give expression to the central idea.

The modern printing press is a very good illustration of this process. Here we find one huge machine embodying the ideas of printing, folding, cutting, counting, all unified for the purpose of giving expression to what we might call the "newspaper idea." The more ideas that are successfully combined in this machine for the purpose of expressing this central idea, the more efficient it becomes in fulfilling its mission.

All men recognize the necessity of collecting and controlling their forces in entering upon any undertaking, yet the process involved, and the highest laws governing it, are not so clearly realized.

Also another question which comes up in this connection is the power to which man attaches his working forces when they are centralized or collected; and this is a point of exceeding vital importance. For instance, should you seek to run this huge printing press, of which we have just spoken, with a one-horse-power engine or motor, you would get no response, though the printing press in itself embodies the possibilities of highest efficiency. But when attached to a power commensurate with its own capacities the result is marvelous.

Again, an electric light expresses efficiency in accordance with the power to which it is attached as compared with its capacity; say a one-candle-power light may be capable of giving a degree of efficiency when connected with a wire conveying a very low voltage of electricity. Attach a one-hundred-candle-power light to the same circuit, and you have no light whatever.

It is conceded that man has twelve faculties or qualities of mind that go to make up his mental being, and that each of these faculties plays a definite part in expressing the fully capable man. No man is ever considered fully capable if he brings into activity in the affairs of his life only a few of his faculties. Such a man is called "one-sided." Man's highest efficiency, then, depends upon his ability to centralize all of his faculties within himself, in co-operation with the motive power he sets to work in giving them expression.

Too often, in undertaking a proposition, we skirmish around into everything but ourselves, in attempting its solution, and the result is a scattering of our forces until we have not enough remaining to successfully cope with the matter at hand.

When one has his forces centralized, there comes up this question of their instruction and development into a unit, the same as the machinist assembles the parts of his machine into a working unit. This is the development of a working consciousness and that which determines the degree of the dynamic force in its operation.

The Scriptures tell us that knowledge is power. At present the faculties of man are carrying out the instructions they have received in the past, and in most instances this instruction has been from a concrete basis, the common conception of which is decidedly limited. The activity of his will has been measured by ability to personally force a change in forms and conditions about him. His understanding has been limited to what he could comprehend through the study of books, conditions and circumstances in his environment.

So on with all of his faculties—all limited to mere

seeing, hearing, smelling, tasting and feeling. This is a limited knowledge, and as "knowledge is power," man manifests a limited power, when he might exercise the unlimited. Also, we see at once that this is diametrically opposed to the first conditions emphasized in our lesson, inasmuch as it pertains to the outer, and requires an outer action of these faculties, instead of a centralization.

No man ever made any great degree of success who confined the activity of his faculties to the degree to which his senses gave testimony. He who follows this line of action soon finds himself deplete in energy and ability, for his forces have been scattered and dissipated through this outward action.

This is the state of consciousness in which Jesus Christ found his disciples, and his example affords us a most helpful lesson in the assembling, instruction and directing of our faculties.

In the first place, we are told that Jesus went about locating his disciples in their several places of occupation in the world of affairs, and that he called them into his service. This is the unifying or centralizing of his faculties or forces. Then came the season of instruction. Heretofore, their instruction had been in accordance with the race standards. When Jesus said to the fishermen, "Follow me and I will make you fishers of men," he had in mind to give them instruction which would increase their efficiency through the higher Wisdom which he understood. While they were trained and skilled in catching the fish of the sea, he was to teach them a higher law that they might become capable of leading their fellow-men into higher states of consciousness.

This is symbolical of the outer and inner action of mind, and the comparative results. They formerly expressed in accordance with their parental heritage; while under the instruction of the Christ they were taught to express in accordance with their Divine Inheritance.

These are the two degrees of power with which man may make contact, unifying his faculties with either—one limited and personal, the other limitless and universal. But

the results to be obtained depend absolutely upon the degree of power with which he identifies himself.

Then comes the directing of these disciples to do "these and greater things," made possible by an increase of capacity through a union of the individual faculties with the greater forces. The relative power is described in Scripture as "one to a thousand." "One righteous man shall chase a thousand, and two shall put ten thousand to flight." This brings us more directly to our subject, viz: "The Conception, Development and Expression of Ideas."

First is the conception. Man perceives ideas and proceeds to work them out in accordance with his intellectual conception. This is the condition in which Jesus found the disciples before they were called into his service, and the forces which worked through them is measured by the degree of knowledge or understanding which they obtained through their instruction in the race beliefs of their time.

Calling these ideas into the Christ consciousness, wherein their relation to Spirit is discerned, and their forces are raised to the highest conceptions of the *I Am* consciousness, the outer consciousness conceives the limitations which appear in the manifest world, while the *I Am*, or the unifying of individual forces with Creative Principle, through *I Am* consciousness, gives the individual a limitless degree of knowledge and power.

"I am the light of the world." The *I Am* is the light or understanding of the body. It is the light in which it moves and the consciousness through which union is made with all things. In human conception of personal *I Am* we unify ourselves with limited knowledge and possibilities. But in centralizing our ideas, and unifying our faculties with the Christ consciousness, we identify ourselves with Spirit, the One Creative Power of the Universe, and the results obtained are limited in no respect whatever.

Through recognition of the individual faculties in connection with their true source and their use, man attains a certain degree of development, and comes out into expression; as, through use, a muscle eventually presents outer evi-

dence of development. Through exercise of all his faculties in their spiritual relation, they become matured and the real *I Am* shows forth in actuality.

The teaching of the Scripture that "Ye must be born again," has its direct application to this truth. This is bringing all the faculties and forces within to the development of the inner self until it expresses in outer life. The former states of consciousness must cease to act in the man, and this new state of consciousness becomes active in its stead. Man is a new creature in Christ Jesus when this takes place, and he is "born again."

I heard a young man telling one of his dreams not long ago. In this dream he rather incidentally came in contact with his mother, whom he had not seen for some time. She looked at him a few moments and said: "Why, you are not my son; you are not the same boy that was my son." She seemed rather puzzled, not fully comprehending what constituted the difference. He had the appearance of her son, yet she recognized that he, in reality, was no longer her son. His reply was, "No, mother, I am not your son. I have, since I last saw you, rebuilt my body many times—as we have been told in physiology man rebuilds his body on an average of once in eleven months." In addition to this, he said, "I think wholly different thoughts. My whole consciousness runs along different lines, and even the thoughts, feelings and emotions that used to express through me when I was a boy, your son at home, are all gone and seem no longer a part of me." Then he went on to say that a few nights later he dreamed again. In this dream he saw his former self, who was the son of his mother. It was walking about in its frailty and weakness, feeling very much abused at having been thus cast aside. He recognized that this was the state of consciousness that used to express through his body, and who, in reality, he used to be. But as he watched this form it gradually dissolved and wholly disappeared. With this came a great sense of relief and freedom.

This is symbolic of the new birth. It is the laying off

of the former states of consciousness; allowing them to disintegrate, and then giving activity through individual consciousness to the higher realm of ideas. This new birth frees man from the weakness of human heritage and personal consciousness, symbolized by the boy he saw in his second dream, who was expressing all the limitations and sorrows and fretful feelings and emotions of the purely human consciousness.

Mary, the mother of the Christ, typifies the soul in individual consciousness; and this soul consciousness was told by the Spirit that she was to bring forth the Christ. In man's soul-consciousness he feels great possibilities, and believes that he ought to express in a broader, fuller way. This is the inspiration of the natural creative law of his being which is Spirit, but it is made known to the intellect only after it has made itself felt in the inner consciousness. It is never conceived in the intellect, though the intellect may exercise care over the soul's new conception and give it shelter and protection, that it may grow to full maturity.

Mary was devout and expectant; she "pondered these things in her heart." This inner self in every individual believes in inspiration. It believes in possibilities transcending things apparent. But the real point of value is to teach the intellect, or bring the intellect into the place where it recognizes this truth. Through a conjunction between the intellect and the soul consciousness the higher ideals of the inner man are expressed.

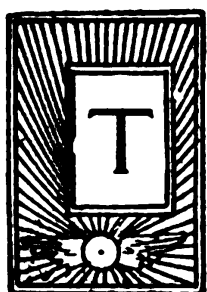
The intellect is full of rich forces and powers, but in their highest relation these gifts must become obedient to spiritual *I Am*, which is the star resting over the young child. When the riches of the "wise men," or the wise, intelligent forces of the intellect, are given to the growing Christ consciousness, a great unity between the inner and the outer takes place and man expresses his highest efficiency.

But in the mud and scum of things
There always, always, something sings.

—Ralph Waldo Emerson.

THE SABBATH DAY OF LIFE

R. C. DOUGLASS



THE number *seven* is always considered a mystical number. Indeed, all numbers have a greater signification than their numerical value, in Scriptural construction, since all numbers involve reasonings. Seven, as reason will show, denotes perfection reached. In the mystical story of Creation there is clearly given the Universal Law of Evolution, where numbers play a part—a law for the Cosmos, for a planet or for man. In this allegoric picture each of the Six Days has an “evening” of darkness to be dissipated by the evolution of its day; until the great attainment is reached—the seventh—the Sabbath Day, which is a day without a night. Of this mystical day John declared: *“There shall be no night there, for the Lord God and the Lamb are the light thereof.”*

John presents to us a picture of the coming great World Sabbath, about to dawn upon the earth—now dawning, in fact. It is also a picture of the Soul’s Sabbath of illumination, under One Law. “As with the above, so with the below; as with the without, so with the within.” And as with the individual, so with governments and civilizations.

The number of the birthday of this Nation—1776, has *two sevens* in it, or rather, has *three sevens*; as the “1” and the “6” make another *seven*. Besides, it occurred on the seventh month.

The United States represents the evolution of man in governmental civilization reaching its Sabbath of perfection. This government of the people, by the people, and for the people, will continue 1000 years, with increasing brilliancy and influence, until all nations shall be republican, and all shall be ultimately bound together in a universal bond of fellowship, making a co-operative government, governed and actuated by Love and Wisdom. This will be the great

attainment of unity—the fulfillment of the *seven*. This is Perfected Man in a Perfected Government. Civilizations and governments have indexed the degree of human evolution, and have indicated during the past six ages of the Adamic race, just how far man had evolved. The Sabbath is the New Age now dawning. This is the Millennial Age—the Aquarian Age, we are now entering, where schools and theologies and governments are to make a thousand adjustments for the ushering in of this Great Manhood, God's Man.

We are awakening to the idea that God is in his world, fashioning all elements, in the working out of the great problem of human life and destiny. This country has been called the great "melting pot," where all races shall become blended into one great Sixth Race—fit to be the universal race—a race of gods, where man finds himself and knows himself. This great age verily is upon us.

The span of human life, in its various decades, very closely corresponds to the world, in its various ages, moving along, sometimes apparently without progress, until the ripening period draws near, when the great thirst for knowledge and wisdom indicates that the Great Age is at hand. To every life there is a ripening. "'Tis the sunset of life gives me mystical lore," says Campbell. This Seventh Decade should be man's great day of perfection in wisdom and worth, the Sabbath of human life to ripened souls.

At "three-score-and-ten" the Sabbath is at its dawn; but the full day is at seventy-seven, and beyond. Let us pause to note the symbolism of numbers: Ten (10) denotes the fullness of the human; seven (7) the complete attainment. The mathematical statement, 10×7 , denotes the fullness of the human evolved to perfection. For in the multiplication of the human "10" by the divine "7," the perfection of the "7" becomes blended with the "10," making the "divine perfect" Emerson speaks of. This is what Paul calls "the stature of Christ." Then, the addition of another "7" to make "77," denotes perfection

perfected, or made permanent—an established consciousness, based on the Divine Idea.

The following lines are written, not in egotism, but as an affirmation to be lived up to, that one may take his stand in Truth, on the platform of soul-development, where he identifies himself with the Spirit of the Age of Soul-Sabbath:

SEVENTY-SEVEN

($10 \times 7 + 7$)

A Birthday Ode

Deem me not drawing nearer heaven,
Because arrived at Seventy-seven;
For heaven is neither near nor far;
It's always made of what we are.

What means this tireless roll of years,
These wheeling suns and planet spheres,
This play of numbers in endless run,
From one through cycles back to one?

Th' unnumbered circling years express
The Planet lives beginningless,
Unending—without age, because
They note no time, and never pause.

I take no note of time! I see
Supernal symbols telling me,
In numbered tropes, my soul's progression,
My Christhood nearing its expression.

For Seven-and-seventy marks not years,
But clear soul-ripeness gained by seers,
The Sabbath Day of life attained,
The age unaging the soul has gained.

Who gains this Seventy-seven of age,
Counts not by years, but lives a sage,
With a consciousness illumined ever,
By suns unmeasured, failing never.

A cycle new, the old now done,
 Begins its timeless, ageless run—
 New consciousness! who wins this prize,
 Is "risen with Christ"! he never dies!

Grow old with me, by aging not!
 A ripened soul, the years forgot,
 By weal or woe unmoved, serene—
 The Coming Man's estate, I ween.

The joy is mine, and mine the geist;
 At peace in the consciousness of Christ,
 I walk the earth, live in the skies,
 Soul-free, on eagles' wings I rise!

A Phoenix—fire born, from the germ
 Of Being—the never-dying "worm"!
 By Spirit cleansed, fire-purged, I rise!
 Eternal health my heavenly prize.

EASTER DAY

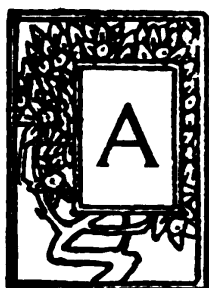
S. M. RUNDLE

Morn of wondrous light and glory
 Dawn upon our souls with power,
 Till the shadows flee forever,
 Till the night returns no more.
 Give to us the vision splendid
 Of our resurrected Lord,
 He, whom angel hosts attended,
 He, whom heavenly hosts adored.

Eve of holy benediction
 With thy hush, the self subdued,
 Till we hear His loving accents,
 Saying: "Peace be unto you."
 Heal the sick, the grieving comfort,
 Bid the aching hearts be still,
 Lead them gently to the Father,
 There to know and do his will.

THE PATH

BLANCHE R. FENN



T twenty years of age I found life a failure. I could find no happiness anywhere. There was a perpetual longing, a striving after something—I could not explain what, and in the darkness I prayed, “Holy Father, give me light; open the door unto me and reveal to me the path which thou would have me follow.” And then into my heart crept a voice and I heard the words, “Come forth! thy way is open before thee; the door is open.” I was filled with fear and dread. I tried to quiet that voice, to deny its call. I tried to cover up my eyes, to tie myself to human things—my human was afraid, but the call echoed and re-echoed through my consciousness until I gave up and said, “I am ready.” Then the picture of the Path was revealed to me; it stretched before me in a beam of light which terminated in an immense star. And then I started, but lo! I could not walk; I must first learn as a little child; I must throw away all my knowing; I must stand forth as a child trusting and unafraid, and I struggled. I did not want to give up my knowledge. Why, people would call me a fool if I let my intellect go. How could I become as a child when the world regarded a little child as unable to even think. But after many weary struggles I gave up and threw away my own ideas and the world’s ideas until I became as a tablet of marble ready to receive the inscription of life.

In my first steps I was shown the “two of me,” the *human* and the *spiritual*. This was revealed to me over and over again until I was perfectly conscious of the “two,” and could distinguish the expression of each. I was then shown how the *real me*—the spiritual, must become the master; how this spiritual self received its guidance from the Most High. I was shown the long, weary path of overcoming, of loneliness, of sorrow to the human self; and then I was

shown the power, the strength, the wonderful light which would come to the struggling soul.

And so in trust I pushed on. Sometimes the way would grow black and I could not see; my heart would be torn and bleeding and I would cry out to the Master. By prayer it seemed as though I broke down another barrier which had been built up between the Light Divine and my inner self.

Sometimes, while in a dark place where it seemed as though I could not endure the doubt and fear which assailed me, I would sit and concentrate for light. I would quietly and positively affirm my *oneness* with the Divine, and the curtain would be lifted, and instead of seeing the goblins which my senses fully expected to see in their terror and fear, I would realize instead that they were only my own thoughts which the human mind had entertained and called good, but which the soul shuddered in disgust before.

Sometimes I would plead to be given the opportunity to prove out things when I felt they were good and that I could not give up. This was always granted me. Many, many times have I met things which from the human sight looked pure and good, but which turned unto ashes before the spiritual understanding.

At one time I was shown two trees—one in full blossom and beauty, and the other bare, and I was given my choice. I might have taken the first one, but something prompted me to choose the second. The choice was no sooner made than the tree of blossoms began to wither, while the other was filled with buds and before my gaze, burst forth into blossom. And then I understood. The tree of blossoms was the human, beautiful to the senses but subject to change and death. The budding tree looked bare to the senses, but to the spiritual sight it was filled with buds ready to burst forth into perpetual bloom. God's plan opened unto me after every conquering battle with the senses. New gifts were given to me in the real life. I was given a new sight. I heard the erstwhile silence; new raptures unfolded in every sense and I found a new world—a new life.

Do you want the key, dear readers? "Listen!" "Pray!" Pray without ceasing, until every thought is a prayer; believe always in the good, the beautiful; *expect* to hear God's voice; never condemn, no matter what the test. If you cannot understand, stand still and wait until the storm clears and then look for the lesson, the picture; it is there and you will find it. And above all else, meditate. *Meditate* on God's power; his goodness; your oneness with him, and light will come—a new heaven and a new earth will be opened unto you.

RESURRECTION DAYS

ANNIE L. MUZZEY

The golden mist of sunshine flooding through
 The azure depths of space, like tender rain,
 Awakens root and branch, as if they knew
 The time of bud and leaf is here again.

The breath of Life is thrilling all the air,
 And stirring softly in the dull, brown sod;
 The trees, with arms uplifted, teach us where
 To find the symbol of the risen God.

Deep, deep in Nature's breast the secret lies
 Which no theology of man expounds;
 Th' eternal pulse of life that never dies,
 From human doubt and apathy rebounds.

O heart of love athrobbing in the earth,
 Quicken our sense of thy indwelling power;
 And fill us with the joy of the new birth
 That comes to every budding leaf and flower.

Break, break, my soul, your icy bonds and sing
 With the wild birds that pour their hearts in praise,
 And let the buried seed of beauty spring
 Under the spell of Resurrection Days.

There are a thousand hacking at the branches of evil
 to one who is striking at the root.—*Thoreau*.

SUNDAY LESSONS

It has been demonstrated by all systems of instruction that, in order to make a lesson of permanent value to the student, he must not only *think* about it, but must also *express* his thought in audible or written words. Adopting such a system of instruction transforms all religious meetings into schools of recitation, and demonstration of principle. This is our aim in printing these Lessons, with their accompanying questions. Every member of every congregation where the Lessons are used, should study them in advance and write out his answers before going to the meeting. A leader should be appointed, who is a trained metaphysician and capable of explaining questions that have not been clearly answered by students.

The Unity Correspondence School is prepared to give courses of lessons to prospective teachers, that will fit them for the work. All those who have already graduated from this School are invited to write to us for instructions as to the best manner of starting and conducting meetings. The system here proposed has been tested among the people at this Center and found to be very satisfactory. Remember, "It is not I, but the Father within me, he doeth the works."

SUNDAY, APRIL 26 LOVE FOR CHRIST HEALS SIN *Scripture Text—Luke 7:36-50*

36. And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat.

37. And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment.

38. And standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

39. Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on.

41. A certain lender had two debtors: the one owed five hundred shillings, and the other fifty.

42. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?

43. Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged.

44. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair.

45. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint: but she hath anointed my feet with ointment.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48. And he said unto her, Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins?

50. And he said unto the woman, Thy faith hath saved thee; go in peace.

SILENT PRAYER: *All my sins are forgiven through Divine Love.*

What is a Pharisee?

One who observes the forms, but neglects the spirit of religion. Henry Ward Beecher said, "A Pharisee is one who worships instruments. Whoever believes that churches, or books, or institutions, or customs, are more valuable than men, is a Pharisee."

How can we get the most profit out of this lesson?

By applying it to our own mental condition.

In analyzing our own character, that we may grow in grace, where do we find the Pharisee?

In the intellectual domain.

Where the woman that is a sinner?

The affectional nature—here represented as repentant.

Who is Jesus?

The Spiritual Man.

Do these various personalities exist in everyone as separate entities?

Yes; they form the consciousness of man, and under certain conditions may all be brought into conjunction and action, as here represented.

What is the meaning of Jesus entering the Pharisee's house to eat with him?

Eating is symbolical of mental appropriation of thoughts of substance. The intellect, like the Pharisees, possesses and controls the outer manifestation, and the Spiritual Man enters into his house, or state of consciousness, that he may appropriate a share, and at the same time instruct him in righteousness.

Why should this strange woman take this liberty with Jesus in the Pharisee's house?

When the Spiritual Consciousness enters the intellectual domain it opens the way for tenderness and love. The intellect "desired him that he would eat with him." This desire for the spiritual, though it be in its beginnings cold and ungracious, opens the door of the mind to the soul, and it pours the precious ointment of love out upon the understanding. The washing of the feet, the tears and the passionate evidence of tender regard represent the readiness of the soul of man to give up everything for the Spiritual Self. Our souls are our heart sympathies, and we sin because the intellect seeks without for satisfaction instead of within.

Does the intellect, the Pharisee, believe itself a sinner?

It believes that it has a sinning soul, and herein is found the cause of the great plan of salvation of the intellectual orthodox church. It is the Pharisee in us that causes us to separate our good and our evil tendencies. We all expect to be condemned for our evils, and when the spiritual consciousness begins to manifest, we look for condemnation instead of forgiveness. The intellect would have all sinners, even its own sinning soul, separated from the good and put under condemnation. This was the attitude of this Pharisee. (Verse 39.)

What is the office and power of the Spiritual Consciousness?

To instruct the intellect in Truth, and to forgive all the short-comings of the affections. Our desires and our loves have sought satisfaction in sense ways because of ignorance. When the Higher Self comes down into the

temple the soul is glad, and pours out all its wealth of rich substance upon this welcome savior. It has the inherent faith in the good that always saves. Do not hold any part of your nature under condemnation for past sins, but accept the salvation of the Spirit in its fullness.

SUNDAY, MAY 3

HOW TO PRAY

Scripture Text—Luke 11:1-13

1. And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.

2. And he said unto them, When ye pray, say, Father, Hallowed by thy name. Thy kingdom come.

3. Give us day by day our daily bread.

4. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves;

6. For a friend of mine is come to me from a journey, and I have nothing to set before him;

7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?

8. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?

12. Or if he shall ask an egg, will he give him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

SILENT PRAYER: *Not by might, nor by power, but by my Spirit, saith the Lord.*

To one in the understanding of Truth, prayer is an affirmation of that which is in Being.

Why the necessity of the prayer or affirmation if it already is? In order that the creative law of the Word may be fulfilled. All things are in God as *potentialities*. It is man's share in the creative law to bring to manifestation the unmanifest. Everybody should pray. Through prayer we develop the highest phase of character and it softens and refines the whole man. A prominent skeptic once said that the most unattractive thing in existence was a prayerless woman.

Prayer is not supplication, nor begging, but a simple asking for, and affirmation of that which we *know* is waiting for us at the hands of our Father. The prayer which Jesus gave as a model is simplicity itself. There is none of that awe-inspiring "Oh, Thou!" which ministers affect in public prayer, but the ordinary informal request of a son to his father for things needed.

"Father, Hallowed be thy name." Here is a recognition of the all-inclusiveness and completeness of Divine Mind. Everything has its sustenance from this one source, therefore "The earth is the Lord's and the fullness thereof."

We need supplies for the day only. Hoarding for future necessities breeds selfishness. The children of Israel tried to save the manna but it spoiled on their hands.

The law, "As a man soweth so shall he reap," is here shorn of its terrors. If we forgive others we shall be forgiven, and the penalty of suffering for sins will be eliminated.

It does not seem possible that God would lead us into temptation. This clause follows closely that of the forgiveness of sin, and it is evidently a part of it. Let not temptation lead us, is a permissible interpretation.

Jesus advised asking for what we want, and being *persistent* in our demands. People ignorant of the relation in which man stands to God wonder why we should ask, and even importune, a Father who has provided all things for us. This is explained when we perceive that God is a Great Mind Reservoir that has to be tapped by man's mind, and through his thought or word poured into visibility. If the mind of man is clogged with doubt, lethargy or fear,

he must through his persistent knocking and asking open the way. "Pray without ceasing." "Be ye instant in prayer." Acquire in prayer a facility in asking equal to the expert mathematician's swiftness in handling numbers, and you will get responses in like proportion.

We give our children what we consider good gifts, from our limited and transitory store, but when the gifts of God are put into our minds we have possessions that are eternal and will go on producing for all time.

SUNDAY, MAY 10
CONTROLLING THE TONGUE
Scripture Text—Matt. 5:33-48

33. Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by the heaven, for it is the throne of God;

35. Nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

36. Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

37. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

38. Ye have heard that it was said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.

40. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also.

41. And whosoever shall compel thee to go one mile, go with him two.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44. But I say unto you, Love your enemies, and pray for them that persecute you;

45. That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46. For if ye love them that love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?

48. Ye therefore shall be perfect, as your heavenly Father is perfect.

SILENT PRAYER: *There is neither reality or power in evil—all is Good.*

Why should we exercise care in the use of the names of Deity?

Because the name of a thing represents its character. If we use the name of God in a vehement, angry state of mind, we throw the force and power which that name represents into our words, and they produce far-reaching effects. It is said that "curses, like chickens, come home to roost." So they do, and whoever uses the name of Deity in his cursings must eventually suffer the violent reaction which is sure to follow. A simple "yes" and "no" meets all the requirements of refined minds.

Can the law of non-resistance as taught by Jesus be demonstrated, and how?

Only by erasing from the individual consciousness every thought of personal rights. So long as we believe that we are entitled to certain considerations and possessions we cannot demonstrate perfect non-resistance.

How can we return good for evil?

By realizing that there is but One Mind and One Good, and that the mind that thinks evil is no mind and has no power, therefore it is not to be taken into account.

If a man took your coat, could you give him your cloak also, and yet be clothed?

Yes, if you were in the God-consciousness, where "The earth is the Lord's and the fullness thereof." One who is demonstrating according to the law laid down by Jesus never tries to force the return of his goods, though he may know that they have been taken without his authority. Do not try to catch thieves, but quietly affirm in the presence of the Infinite Justice your freedom from all thought of thieving. It is those who believe in, or fear loss, that suffer it.

How can we love our enemies?

By realizing that God is love, and denying that we have enemies. In the silence of your own soul quicken the Divine Love, and pour it out upon those who claim to be your enemies. Tell them that you are their friend and would do them only good. In this way you make manifest a law of love that unites all those who are sons of God.

Is it possible to be perfect as God?

In the higher spiritual consciousness we are all perfect, and that being the standard of our humanity, we must all sooner or later attain to it and demonstrate it in our own minds and bodies.

SUNDAY, MAY 17

TRUE AMBITION

Scripture Text—Mark 10:35-45

35. And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee.

36. And he said unto them, What would ye that I should do for you?

37. And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory.

38. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?

39. And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized:

40. But to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared.

41. And when the ten heard it, they began to be moved with indignation concerning James and John.

42. And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.

43. But it is not so among you: but whosoever would become great among you, shall be your minister;

44. And whosoever would be first among you, shall be servant of all.

45. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

SILENT PRAYER: *I am willing to serve.*

Personal ambition is a bar to spiritual development. Even to anticipate how great we will be when we get into glory has in this lesson the mark of Jesus' disapproval. Following this to its righteous conclusion, we see that all that great mass of Christian literature and song which has for its foundation the glory of the Christian in heaven has a false basis. Instead of "Like the stars of morning, his bright crown adorning," the spiritually ambitious will be put to serving in the kingdom of Jesus.

We have to be constantly on the watch against personal ambition and selfishness. It crops out in many ways—where we least expect it, there we find it. When we see a man or woman so zealous for their religious convictions that they will sacrifice their means and comfort, we think that one is surely acceptable in the sight of God. Yet there may be a subtle per cent of ambition there that will defeat their high hope of heaven. Mr. Moody used to tell of one Dr. Bonar who once had a dream that the angels took his zeal and weighed it. It was full weight, plump 100. He was much pleased. But then they began to analyze it in various ways, and found 14 parts were selfishness; 15 parts sectarianism; 22 parts ambition; and but 3 parts pure love to man, and 4 parts love to God, etc. He was greatly concerned that but 7 parts in 100 were purely good.

Metaphysically John represents Love, and James, Judgment. When Jesus did marvelous things he was accompanied by Peter, James and John—Faith, Judgment and Love. We find that in doing work spiritually we need these three faculties active. Faith in the power of Spirit is the very rock foundation—"He that cometh to God must believe that he is"—and Love must be tempered by sound Judgment. But even these chosen ones may be listening to the suggestions of the subtle serpent, self, and planning for supremacy when they shall come into power.

There is a period or degree of unfoldment in which certain faculties are infused with a desire to rule, but a higher degree of understanding does away with this. Spirit

gives itself without stint to its creations—it does not dominate anything, but pours out lavishly all its potentialities. When we merge our thought into the Universal Mind, we see quickly that it is everywhere as the one sustaining force, not dominating but holding up and giving the utmost freedom to all creation. When man denies personality sufficiently, he merges his consciousness into this great sustaining Mind of God, and becomes a co-worker or co-sustainer of the created universe. This is what Jesus meant when he said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

A sure sign of selfishness and mortal weakness in a religious system is this ambition to rule over people. Verses 42 and 43 set forth and contrast the Gentile, or mortal thought, with the spiritual. The true spiritual thought gives absolute freedom to everybody and everything. "Where Christ is, there is liberty." To "lord it" over those to whom we have given the Truth is "stealing the livery of heaven to serve the devil in." Those who exercise this power over their fellowmen are to be pitied, because they bind themselves to all the limitations which they affirm for their followers, and thus become entangled in a thought-web that will require great effort to break.

A little consideration of what takes place around us every day, would show us that a higher law than that of our will regulates events; that our painful labors are very unnecessary, and altogether fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine. Belief and love—a believing love will relieve us of a vast load of care. O my brothers, God exists. There is a soul at the center of nature, and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature, that we prosper when we accept its advice, and when we struggle to wound its creatures, our hands are glued to our sides, or they beat our own breasts.
—*Emerson.*



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

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IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

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SOCIETY OF SILENT UNITY,
 UNITY BLDG., 913-917 TRACY AVE.,
 KANSAS CITY, MO.

CLASS THOUGHT

April 20 to May 20, 1914

Held daily at 9 p. m.

It is not I, but the Father within me; he doeth the works.

PROSPERITY THOUGHT

April 20 to May 20, 1914

Held daily at 12 m.

The Riches of the All-Enfolding Substance are now expressed in me and manifest as Prosperity.

PROSPERITY THOUGHT

The Riches of the All-Enfolding Substance are now expressed in me and manifest as Prosperity.

We are environed by an interpenetrating, universal ether, out of which all the forms of matter are wrought.

As described by physical scientists the ether is almost identical in character with what metaphysicians describe as Spiritual Substance.

We know that back of the ether is the Divine Mind which created it.

Ether is the earth, "without form and void," into which "the Word" was projected and Light appeared. So all the motions, conditions and forms that appear in the whole universe were first wrought out of this Universal Substance.

After forming all these ideas in the Universal Ether, God created man a spiritual Being and gave him dominion over all His ideas which he had projected into the One Substance.

To realize this is man's work as a co-creator with God; to express these ideas is man's highest service to his maker, and to bring them into manifestation is to demonstrate the producing power of Mind.

"Blessed is the man that walketh not in the counsel of the wicked,

"Nor standeth in the way of sinners,

"Nor sitteth in the seat of the scornful.

"But his delight is in the law of the Lord;

"And in his law doth he meditate day and night.

"And he shall be like a tree planted by the streams of water,

"That bringeth forth its fruit in its season,

"Whose leaf does not wither;

"And whatsoever he doeth shall prosper."

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

You say it is beyond your present capacity to attain the degree of righteousness essential to spiritual awakening. This spiritual awakening or "new birth" does not take place in a minute, or an hour, or a year. It is a matter of growth. The deep currents of subconscious thinking and believing in error and limitations have to be dealt with patiently and persistently, and the mind that is in Christ Jesus substituted for the mortal consciousness. So in the treatments which we give, we have asked our patients to join with us in the Silence at five or nine p. m., to silently commune with God. A time is set because those who comply with our request receive the mental training necessary in the establishment of order in the mind. However, if these hours are not convenient, all who desire are at liberty to select the hours which are most suitable. But we do not set down any laws. We teach the Truth as it is in the Absolute; and if it is not always grasped at first by the one who is intellectually trained, there is no need for discouragement. Spiritual truths can be discerned only through Spirit. This Spirit abides within each one, and it is the real source of all wisdom and understanding. When one goes directly to this source he does not have to depend upon others for guidance. In all our work, we encourage and teach the individual to come into conscious union with this Spirit of Truth within his own soul; only in this way can spiritual attainment be developed and complete salvation take place.

* * * *

In reading the Bible, it is necessary to look back of the letter of the word to get the true meaning. In many places it speaks of eating meat, but we have found that "meat" refers to any kind of food. Some of our members eat flesh; we do not forbid it. Neither do we give specific directions about giving up medicines. We leave that entirely with the

patient to decide. But we have found that when a person seeks with his whole heart to grow in the Truth, he comes to the place in his spiritual discernment where he sees that material remedies have no power and that God has all power, and that to eat flesh is against the Divine Law of Love and Life.

If you have any desire to become a member of our Society and work in unison with others toward the establishment of the kingdom of heaven, which takes place first within and then is manifested in the world without, we shall be only too glad to enroll you and help you in every possible way. You are a child of the living God, and it is just as much his will that you express the fullness of his glorious wholeness and perfection as it is that any one else should. If you once *realize* this truth, it will quicken your faith; and through this quickening you will know that through the saving grace of God are all things possible.

* * * *

The regenerate life is for men as well as women, and men are waking up to this truth. The "time" of the Adam dispensation is being fulfilled in the righteousness of Christ, and the new era of peace and purity and wholeness is being established in the earth. Those who receive the true Light are coming into this consciousness. Discard the errors that hold you in bondage and enter into the realization of freedom.

* * * *

I note what you say on page 57, January UNITY, on "Regeneration the Only Hope of Redemption." It is a matter easy for people of mature years to advise and practice, but another matter for young and healthy ones to carry out.—* * *

In the matter of "regeneration" we must consider more than the one phase of "conservation." There is a purifying, conserving and refining process throughout the whole consciousness. You should understand that the life must be quickened and renewed before one can be regenerated. One who has not understood the Law of Life or conformed to its principles of wholeness, but has consumed his substance in the dissipation of the senses, must be renewed and rejuvenated.

nated from the eternal wellspring of Life within. Lack of vitality is not the sign of purity. The virtue of conservation is of small import when all is spent. If the comparison of years were made in the regeneration of two people, it would seem that the younger might find less of ignorance, willfulness and waste to overcome.

* * * *

Please explain to me how the hours of the day were divided in Bible times.—* * *

Old Testament

Morningtill about 10 a. m.
Heat of the Daytill about 2 p. m.
Cool of the Daytill about 6 p. m.
First Night Watchtill midnight
Second Night Watchtill 3 a. m.
Third Night Watchtill 6 a. m.

New Testament

Third Hour of the Day 6 to 9 a. m.
Sixth Hour of the Day 9 to 12, midday
Ninth Hour of the Day 12 to 3 p. m.
Twelfth Hour of the Day 3 to 6 p. m.
First Watch, Evening 6 to 9 p. m.
Second Watch, Midnight 9 to 12 p. m.
Third Watch, Cockcrow 12 to 3 a. m.
Fourth Watch, Morning 3 to 6 a. m.

* * * *

The figure seven that you see is the mathematical or scientific exposition of the seven mental faculties—the five senses, with the addition of thought and intuition. You are bringing these into expression in strengthening and purifying your thought in regard to them and restoring them to the original spiritual law.

To fully explain dreams so that everyone would understand would be a large proposition. Dreams are the mind viewing its thoughts. Some of those thoughts refer directly to the outer and some to the inner. The Higher Self also has power to project thoughts into the consciousness and through them we are instructed. To interpret your dreams

you must call upon the Higher Self for wisdom, and at the same time take advantage of the knowledge that has come to you through experience in your spiritual development. The one point to remember is that back of everything is a thought image, and by resolving the images into ideas, you will get the key to the meaning of your dream. We are giving attention to the interpretation of dreams in our magazine, *UNITY*. This will help you to interpret, and you will soon become expert if you lie in quiet stillness immediately after you have had the dream, meditate upon its meaning and classify the symbols under the head of ideas.

* * * *

Jesus Christ was the Master Mind. To understand his acts they must be translated into ideas. He taught in symbols because his hearers could not understand the action of mind. The five loaves represent the senses, and the multitude the thoughts that cluster about man's external consciousness. These were a perishing multitude. "My people perish for want of knowledge." It was this knowledge that Jesus had been giving them, and he used this opportunity to illustrate to them the All-Sufficiency of the Father's providing care—the power of Truth to meet their need. Note the teaching: Looking up in the spiritual consciousness and blessing that which was in manifestation; breaking the loaves; breaking up the material states of consciousness that had crystallized about the senses, holding the true ideas in bondage—shut in from the power of expression. Then the increasing, multiplying power of Spirit-Substance was set free to expand to respond to the call of faith and understanding. The two fishes represent the two finer senses which are now classed with the five. They are understanding and faith. They represent the quickening life-energies or the inspirational element of life. They also represent inexhaustible possibilities of increase.

Jesus fed and satisfied the hungry multitude, but his real purpose was to prove the Truth of Omnipresent supply. He never used his power for personal ends. When he wanted a room, he did not make one from the invisible

Substance, but said, "Go to such a man and say, we will eat the passover in your upper room." When he wanted to ride into Jerusalem, he said, "Go down the street and find a colt tied. Bring him to me." When he wanted to pay taxes, he said, "Go catch a fish, open his mouth and take out the money." Spiritual understanding enabled him to open up opportunities.

Do you want money? "Catch a fish." In spiritual understanding bless what you have at hand. Break up the material states of consciousness about making money and set free the spiritual ideas of the inner Resource. Give thanks until your opportunities are open to you.

More than that, you are learning to translate material things into their spiritual ideas, and to transform your body through the renewing of your mind till spirit, soul and body are unified in Christ, and you are joint-heir with Christ to all the possibilities in the Truth of Being.

* * * *

We do not overcome any carnal tendency without a positive attitude of mind along the line we wish to demonstrate. In all consecration, there are two steps; first, the mental yielding of ourselves to God, and second, the carrying out of that consecration in every thought, word and act. In the second step, all the courage and strength and power of the Lord Jesus Christ is required to help us fulfill our covenant with the Lord. Of course the more fully we hold ourselves in the realization that we live, move and have our being in God, the easier our overcoming will be.

When you speak of trying to "restrain," you doubtless mean repress. Repression is a direct violation of the law of expression, and consequently it does not work out harmoniously. What we are seeking is not repression but righteous expression. All of the forces of Being must be lifted up and expressed under the law of the regenerate life in Christ Jesus. That the way is not easily found by the multitude should not surprise us, because Jesus said, "Strait is the way that leads to life and few there be that find it," and again, "He that is able to receive it, let him receive it."

INTERPRETATION OF DREAMS

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction, That he may withdraw man from his purpose, and hide pride from man."—Job 33:14-18.

God has taught his people in dreams since the beginning of history, and he is still instructing them in the same way. Dreams are such a common experience that many people pass them by without giving them the consideration they should have. Others interpret them literally, and thus lose the real lesson.

The language of dreams is symbolical; for instance, in dreams cattle represent reserve strength; horses, vitality; a little child, a new state of consciousness; a funeral, the passing away of some error state of consciousness which the person who dies represents. These are just a few suggestions which any one may carry out at length, and apply in his own case as he discerns the *idea* which the dream represents.

We receive from our members many letters asking the interpretation of dreams; some we can answer, others are related to some personal experience of the writer, which we would have to know in order to interpret the dream. Every dream has a meaning and will become a source of information to the dreamer if he knows how to interpret the characters. They should not be taken literally. They stand for ideas and thoughts, and usually bear upon some matter that the dreamer is interested in. In getting at their meaning first resolve the events shown in the dream into ideas. This will give you the key with which you can unlock all the rooms of mystery.

The following interpretations were made by workers in the Society of Silent Unity.

Would you kindly explain this dream for me? I was going to my mother's house. It was very dark, and through the darkness I saw something glitter on the sidewalk. I picked it up and examined it. It was two very large oval pearls and one very bright oval red stone in cuff links. They seemed to be joined together. They were very beautiful and I seemed to admire them, not only that they were beautiful but because they were so large and clear. I was going toward the West at the time when someone came in the opposite direction and told me I should throw them away. "It is not good to find pearls," she said. I told her I would not throw them away, and so I continued on my way and she on hers.—*Mrs. C. P.*

The darkness represents ignorance, or lack of understanding. The two pearls and the bright red stone which you found symbolize spirit, soul and body. That they were joined would indicate the unity of these three. The glitter of the jewels means spiritual understanding. Your reaching down for them shows your power to grasp the spiritual understanding of the unity of spirit, soul and body. The East represents the within, and the West represents the without. You were coming from the within with spiritual understanding and were told by the person (which represents an error idea as it was coming from the without and was ignorant of the value of this trinity) to throw it away. Your continuing on your way with them represents carrying your spiritual understanding to the without.

Your dream is good. It indicates that you have within your grasp the power to retain the unity of spirit, soul and body, and bring it up out of the limited into the Absolute.

* * * *

I had a dream last night that so impressed me. Will you kindly tell me how to profit by it? I had such a lovely white horse and two-wheeled cart given to me, and I was so happy. But when I told my husband, he said I should not have it. I was so determined I would that I started out the door to take it to the livery barn, and to my surprise it was gone. I awoke tired from a search for it, but could not find it.—*Mrs. O. D. P.*

The white horse represents your powers of mind when spiritualized or cleansed from all limitations. The two-wheeled cart is the soul which is made up of the conscious, or objective, and the subconscious, or subjective, departments of mind. Your powers of mind will safely conduct you if you believe in them, claim them, and cultivate them. They belong to you. If you doubt this, and go and ask your husband (false ego that believes in the sufficiency of worldly, material things) for them, you separate yourself from them and lose them. The lesson for you is: Get control of all your faculties and attain the Christ consciousness of the fullness of all good. * * * *

The other night I seemed to go out of my body, which I left all wrapped in its winding sheet, just ready to be buried. The graveyard

we came to would not let the body be buried there. Then as we were going to another graveyard we came to a nice place covered with tall green trees. There we took dinner and started for another graveyard, and we met a man with a horse. We told him where we were going and he said: "An awfully mean man lives there, and he won't let you bury in his graveyard. He keeps lots of bad dogs."—*Mrs. J. G.*

Your dream indicates a subconscious belief in death. The subconscious is the realm of mind called memory, or the store-house of all one's past thoughts. Your long journeys and the difficulties you encountered in trying to get rid of your body show very plainly that there is no place in the consciousness for one's body separated from the spirit and soul. Man is a trinity of spirit, soul and body. Without a body he is not complete. This is the lesson for you. Deny away the belief in death, disease, old age, etc., and have faith in the indwelling Christ life. Make your body spiritual through the application of the Truth of your Being.

* * * *

I started from the table where I had been reading, and closed the door behind me, as it seemed cold. I arose and opened the door and looked in the kitchen and found that that door was open. I closed it, and also closed the dining room door and went back to reading. I looked around and the door was open. I felt afraid and went into the bedroom after a lamp. Just as I went through the door something pulled on my skirts in the back. I turned around and saw nothing. I turned around and reached for the lamp and it pulled on the front of my skirts much like a dog would, and I awoke.—* * *

Your sitting at the table means inactivity of the body. Reading means activity of the mind. The cold represents lack of love. The opening of the doors represents the opening of your consciousness to the things of Spirit. The lamp represents spiritual understanding. The tugging at the back and front of your skirt indicates that you are living too much in the past and future, and it is dividing your forces. Deny past and future, and affirm the Eternal Now.

* * * *

The other night I had a bad dream about my hair. I thought I was combing my hair, and all at once it commenced breaking off in large bunches. I am a little grayer than I thought I ought to be at my age. I have been telling my husband when my scalp got all right

my hair would come back to its color again, and he would say it wouldn't. In my dream it was white in spots and all breaking off, and while still in my dream a thought came to me of what my husband had said, and another thought: "Now you see that the Lord isn't doing your hair any good."—*M. H.*

In your dream the scalp represents the outermost realm of consciousness; the hair, the strength and life active in you; your husband, the belief in materiality and mortal mind as your sufficiency of support, life and wholeness in all ways. The breaking off of your hair and its growing gray indicate a subconscious belief in lack of life and strength. This you must deny, and affirm the omnipresence and abundance of life and strength in your whole Being. This thought will regenerate, revitalize and renew you. Remember that "I am [Christ] come that you might have life and might have it abundantly." Any thought contrary to this is error and must not be listened to, if you would demonstrate life and health.

* * * *

I had a most vivid dream a few nights ago which I would like you to interpret, as it has made a lasting impression on me. An enormous angel stood on a high pedestal surrounded by a great white light. Two large white wings hung from her shoulders. I cannot tell how I came there but found myself at the foot of the pedestal, looking upward. I handed the angel one large white wing, which I held in my hand and which she placed in front of her. The wing reached from the point of her chin to the floor. I then handed her a black cross which she accepted and held in her hand a moment; then she returned it to me with this message: "Not yet; keep it." She then folded her arms about the wing in front of her, looked upward and vanished.—*C. B. M.*

The angel represents Divine Mind. The great white light surrounding it is understanding, wisdom and intelligence, or spiritual light which is poured out into man's mind when he is open and receptive to it. The pedestal shows that Divine Mind is infinitely higher in its thought than the mind of man in mortal consciousness. It is necessary to look upward to this Mind if enlightenment is desired. Wings represent freedom from material, mortal conceptions and bondage. Since you handed the angel but one wing, it would indicate that you were willing to give up only about one-half

of your limitations. The wing extended from the chin to the feet. The head is the place through which the intellect functions. The wing did not cover this, which indicates that your intellectual reasoning should be quickened by the Spirit. The cross that you handed to the angel represents the overcoming work that you must do under the guidance of the Spirit. It is black because you have been ignorant of the process of redemption. When one is receptive and obedient, gives himself unreservedly up to the Spirit and receives without antagonism its guidance, he is delighted with the possibilities that are disclosed to him, and the path of attainment is made plain to him. He then begins to realize what Jesus meant when he said, "Take up thy cross and follow me." So the angel said to you, "Not yet; keep it." The cross is not a burden as commonly understood, but a symbol of the forces of man adjusted in their right relation. Follow the inner Light and you will find redemption in Christ Jesus.

* * * *

The following symbols are given to me quite frequently in dreams: Sea voyages to unknown countries. Rescue of children, sometimes from deep wells and sometimes from high towers. Flying through the air, sometimes so high as to be beyond sight of earth. Wandering through silent marble halls and great vacant buildings. Beautiful trees in advanced stages of decay. Luxuriant forests and vegetables. Finding myself balanced on high pinnacles and mountain peaks. Straw. Red bricks. Dead animals, such as horses and cattle. Pigeons. Weddings. Snow. Brilliant colors from electrical explosions, and sometimes from human beings, accompanied by strong hypnotic power.—E. S.

Sea voyages to unknown countries represent the individual consciousness in all its steps and details of unfoldment in the Universal Life. Rescue of children from deep wells or high towers—the protection and care of the *I Am* for its new, pure thoughts. Flying through the air—freedom from material, sense conceptions and a rise into the spiritual realm. Wandering through silent marble halls or vacant buildings—indicates a need of guidance by the indwelling Spirit of Wisdom or prayer, for there is nothing vacant; God is omnipresent. Beautiful trees in advanced stages of decay—the idea of the one pure, eternal, unchangeable Substance is lacking. Luxuriant forests and vegetables—a consciousness

of spiritual substance. Finding yourself balanced on high pinnacles and mountain peaks—your poise and safety in the higher, spiritual thought. Straw—materiality, which is an ignorant consciousness of substance, the latter being threshed out or separated from its nourishing element (wheat). Red brick—brick is artificially produced from earth for building purposes. So by the powers of mind we mould spiritual substance into our bodies and rebuild them. Red stands for spiritual life, which is all-important in rebuilding. Dead animals—the thoughts and powers of mind need awakening. Pigeons—high, pure, innocent, spiritual thoughts. Weddings—the union of two states of consciousness. Snow—represents intellectual thought. Flying in the air and laying on the earth represent the precipitation or descent of pure thought (Divine Mind) from heaven into man's earthly consciousness. Brilliant colors—emanations from the different body-centers. The ideas back of them should be sought. Where too much attention is given to them, they lead one to become what is called "psychic," and they seem to have hypnotic power. * * * *

I want to tell you of a vision I had the other night after sitting at the 9 o'clock silence hour. I have been trying over three months to overcome a cough and catarrhal condition without asking for aid from you, but had not succeeded very well, and I believe I felt a little discouraged, as you have given me so many means of helping myself. I understand it all and yet do not seem able to demonstrate what I know. I saw what seemed to me to be the ocean. The water was clear, and I could see it rippling, when all at once I heard sweet strains of music. Then two large pure white ships seemed to be coming toward me and toward each other, and they seemed to be dancing or swaying on the water to the strains of the music I heard; and as I looked at the ships I thought it was funny that I saw no one on board, when all of a sudden I saw numberless young ladies dressed in white, carrying garlands of white and pink roses, and they swayed back and forth to the strains of this music. I seemed enraptured with the scene when I seemed to be lifted out of my bed over the water between these two ships. I could feel the soft breeze fan me and I felt that I had caught a glimpse of heaven. Suddenly I started and found myself back in bed. I was wideawake through it all as I am this minute, yet I seemed lifted out of my body.—* * *

The ocean represents universal life; the ships represent

two states of consciousness. The beautiful young ladies with garlands of flowers represent spiritual thoughts. The music, harmonizing principle. These are all potentially waiting, harmonizing expression in your spiritual consciousness. You must make a union between soul and body.

Use your voice in singing Truth songs that express peace and harmony. Sing aloud, then hold the thought in your throat silently, affirming the power of the Spirit now manifest in every cell of your body. This will bring into expression the spiritual ideas which the vision showed you exist in your "heaven." This harmonizing practice should be continued daily until your throat and bronchial tubes are restored.

* * * *

I thought I was standing in a room which had a door looking outside to the natural world unchanged by man. There was a bed placed directly across in front of the door, blocking the way out. While I was standing in the center of the room looking out, a small black coffin came floating through the air without hands or visible means of support, through the door, under the bed and stopped right at my feet. What does it mean to dream of flying? Then what do you think of dreams which come literally true?—*Mrs. B. W.*

The room in which you were standing symbolizes your body. The door the avenue to your spiritual consciousness. The bed lying crosswise in the door would represent some faculty lying dormant, blocking your free spiritual expression. The without, untouched by man, means the spiritual substance intact, ready to be moulded into whatever you desire. The coffin represents some idea which by material understanding (your feet) is dead and should be spiritualized and brought to life.

Flying represents freedom from all material thoughts and things, and living in the Spirit. The uncomfortable feeling is caused by coming back to material thoughts. Affirm: "I am poised and centered in the one Infinite Life of Spirit."

In regard to dreams that come literally true: Some dreams have to do with things in the external, or realm of forms, while others pertain to the work of regeneration

within us. To discern between these two, we must rely wholly upon the guidance of the Spirit, and it will show us which are symbolical, and which are literal.

* * * *

I dreamed my little daughter and I were riding in a street car. I wanted to get off at Naomi street. We rode to the end of car line, and got off seemingly way out in the country, but not at Naomi street. The conductor would not let my little daughter off. When the car started back I caught hold of the outside, hanging on. I determined to stay with my daughter, the conductor telling me all the while I would fall and be killed. But I did not give up. Then it seemed we were riding in a wagon. By the roadside we found a man we thought was drunk, holding a horse. On investigation this man was my brother, but not drunk. I asked him to ride in the wagon. He seemed to be sick and refused to ride, but followed slowly behind leading the horse.
—Mrs. J. F. B.

Your daughter represents the soul, and the car the body. You should remain in your body and consciously direct its activities by the power of pure desire and will established in Divine Mind. If you will to do as you are guided by pure, spiritual desires, you will make no mistakes in getting off at the wrong place. The conductor is the *I Am*—the consciousness that you are Spirit. It does not permit the soul to leave the body, for this means death. Hanging on the outside of the car means you are trying to hold on to your body, or nourish it, by material methods and mortal conceptions. Remember "the kingdom of God is within you."

The man by the roadside holding a horse represents the intellect not consciously using its power of mind. His refusal to ride in the wagon shows that he does not believe in God and his power to heal. Believe in and develop your powers of mind and you will attain to the Christ dominion.

"The earth gets as much blessing out of a black cloud as from the bright sun; so should we."

Above the cloud with its shadow is the star with its light.—*Victor Hugo*.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The members of the human race are seeking relief from sin, sickness, disease and inharmony of every kind, and more and more they are learning that the bountiful Father has all these things in store for them, and that they have but to ask and they shall receive. They are learning that God is not a person seated on a throne, away off in the skies, and dealing out punishment with vengeance. But that he is the loving Father, dwelling in the hearts of all humanity, ready and waiting to pour out his richest blessings upon all who are willing to receive.

That people are realizing the blessing of the kingdom of heaven here and now, is proven by the many letters of praise and thanksgiving which are coming to us in response to our ministry. The average number of letters received by the Society of Silent Unity department of our work is over three hundred each day, and more than two-thirds of these contain reports of complete restoration, while nearly every letter speaks of help received, through the prayers of the Society. And yet we know there are a large number of people being blessed with health, happiness and prosperity through the power of the Holy Spirit, who do not write us of the help that comes to them. The mortal man is slow to acknowledge help from the Higher Source, forgetting that it is God who giveth the victory through the Son. Even Jesus, when he cleansed the ten lepers, observed that but one returned to give thanks. But Jesus knew that he was demonstrating an unfailing Law, and he proved that every Word of Truth was Spirit and it was Life, and that it did accomplish that whereunto it was sent. In his name we are min-

istering unto all who are seeking such help. Understanding the effect of praise upon mind, body and affairs, we are glad to give in this department a few extracts from the grateful letters of those who have received benefits, and who are not afraid to acknowledge the true source.

HEALING

Phoenix, Ariz.—Several weeks ago I wrote you to help me overcome fever and pain in lungs. Within two hours after mailing letter, the Spirit heard and answered and I was relieved and in a short time was normal again. I am so much stronger and better in every way. The month's prosperity treatments brought good results. The house was sold in the East and my husband's position was extended for one month; then the firm recommended him to another position, where he commenced work on January 1st. So he has not lost a day. We both feel so grateful and thankful for the prosperity and health we have received.—*Mrs. H. J. M.*

Oak Park, Ill.—Two months ago I asked your spiritual ministration in my behalf, as I was suffering from nervous exhaustion and other ills. I have gained much since then. I have subscribed for the *UNITY* magazine which has been a great help to me. Through your help I have learned to live nearer to God. I know I shall now get along well.—*Mrs. A. E. R.*

Kokomo, Ind.—I thank you so much for your treatment for me which you may now discontinue. I shall daily keep up my affirmations. Not since the fall of 1869 have I been free from abscesses in my ears until now. I am feeling so well and gaining in weight all the time, through the help of the Holy Spirit. I am grateful for your spiritual help.—*M. W.*

Clinton, Wis.—I am much happier and more cheerful since I have been taking your treatment. My eyes are improving.—*S. J.*

Coulee City, Wash.—I am improving and my mind is clearing up. I was in doubt about some of these teachings, but the doubt has cleared away, and the Spirit revealed the Truth to me. I was so happy when the revelation was given.—*Mrs. M. F. M.*

Alameda, Cal.—Sunday I telegraphed you for immediate help for Mr. A. K. It is a case of tuberculosis that the doctors have given up. He is a dear young boy of twenty-one years. I was told of the case and when I telegraphed Sunday he was nearly gone. Two hours later he was able to sit up and drink.—*R. H.*

Seattle, Wash.—I sent you a telegram to treat J. R. for a sore throat and high fever. She began to improve at once and is out of danger. Each day the light shines brighter. I am happy and glad, and feel I have more to live for than ever before.—*Mrs. C. J. R.*

Englewood, Cal.—I write to tell you how much the Lord has done for our boy, C. P., and thank you for your prayers in his behalf. He has stopped drinking and is getting along financially, and will soon be so he can send a love-offering to you. He also takes an interest in the work of the Lord. He joins us in our prayers and gives the Lord credit for all his blessings.—*Mrs. J. W. P.*

Llano, Texas—I am writing this morning to express my thankfulness to you all. My father is healed of the hiccoughs, and he is much better of the bladder trouble. I cannot express in words how thankful I am. The doctors had given him up and said they could not do him any good.—*Mrs. C. L. S.*

Gettysburg, S. D.—I am writing to say that I am back in school work again. Have not felt better for a long time. I cannot tell you how much good I have received. God has wonderfully blessed me in both spiritual and physical ways. This was brought to me through Unity and the sweet fellowship with your army of silent workers. I was reared in an orthodox home, but have always felt that much of it was blind belief. Now I find Christ within. I am sure that I have been born of the Spirit. The Bible is dear to me and I understand it better than ever before. Am infatuated with "Lessons in Truth" by H. E. Cady. Never read anything like it. UNITY is all the religious periodical I care for. I lost out financially by my illness, but the loss is more than overbalanced by the spiritual gain to me. Am doing all I can to bring others to the light. You may discontinue health treatments, as I am well as ever.—*Miss M. O.*

Tacoma, Wash.—My son is better. My heart is full of gratitude and love to you for your help in time of need. Each day I live I am more thankful to Unity.—*N. A. M.*

Tacoma, Wash.—Your prayers in my dear mother's behalf are answered, as the cancer is certainly getting better. She has not had a hemorrhage for some time and neither does she suffer as much pain. Your prayers in my behalf for prosperity are also being answered.—*F. S. W.*

De Soto, Mo.—I am feeling much better in every way. Have been working hard all week. I have three children, and I did the family washing—something I never could do after a sick spell. When an unlooked-for-trouble comes up and I allow it to make me sick, I pick up UNITY and read one of Mr. Charles Fillmore's talks in which he explains all things so clearly. I go back to work with renewed strength, and wonder how I could ever have gotten so disheartened. So you see how much I owe UNITY, and since I wrote you my health is so much better. I thank God daily, yes hourly, and ask him to bless Silent Unity collectively and individually.—*Mrs. L. C.*

Foxcroft, Maine—I wish to say I am much improved mentally, and that I don't have the old heartaches as I once did. I see things in a

different light and I stand firm in faith. I hold the thought at 5 p. m. every day. Constipation of twenty years is entirely cured and I did not ask about it. Bronchial trouble and catarrh are much better. In fact, I was helped wonderfully the very day I started my letter to you.—*Mrs. E. E.*

Senlac, Sask., Canada—I wish to thank you for what you have done for me. I am strong and well now, whereas I was in almost constant pain before I knew of you and your work. Not in vain have I learned to say with faith, "The Lord is my shepherd, I shall not want," for God has blessed me abundantly spiritually as well as in health and prosperity.—*Mrs. J. B. D.*

Modesto, Cal.—One month ago this morning I wrote you, as I had a fear that P. had smallpox. He was a very sick boy. When it broke out in school the children both refused to be vaccinated and were sent home. Nine days after when P. was so sick I felt the fear. F. went again to school, and was sent home with word that she was "infecting the school." I went to see the health officer in the afternoon and I told him the symptoms. He asked if his back ached. I told him he had not mentioned it. On returning home, as I went up the stairs, he called out, "Mamma, my back aches so I can hardly lie in bed." I felt that I was about to fall, I was so weak from fear. As I sat trying to comfort him a queer feeling came over me and I laughed aloud, thinking how foolishly I had acted in relating these symptoms to the doctor and having him suggest a few more for the child to wrestle with. Such strength came to me that there was nothing to fear from smallpox, vaccination, or loss of school—one was as ridiculous as the other. I bathed him in cool water, all the while talking joyously to him and he went to sleep. Then I sat in the twilight for an hour, first treating myself, then him. The fever went away almost instantly, and at daylight I called to him. He answered, in his natural voice, "I am all right." We have the perfect demonstration you spoke for us. I have had such a good lesson, and thank you kind friends and thank the Father for always providing a way.—*A. V. B.*

New York City, N. Y.—When I sent a telegram to you on Tuesday at noon, I was suffering with a very severe bilious attack. At two o'clock I felt much better, and at five-thirty ate a good dinner. I hope you will put the above in UNITY. It was very wonderful, as I had been ill all day Monday and Monday night and was unable to eat.—*K. H.*

Raton, N. M.—I sent you a telegram for Mr. H. when he had erysipelas on the nose. He was out on the road (you know he travels) and he never stopped, although it was very cold and snowing. The erysipelas went all over his nose to his eyes, but by the time he came home Saturday he was perfectly well, for which we praise God.—*Mrs. A. J. H.*

St. Louis, Mo.—Last week I wrote to you to send my love-offering, and the next day after I wrote I was entirely healed of bleeding piles that had troubled me for over a year. Now I have not the slightest sign of an ailment, am perfectly well. Isn't it something to be thankful for? God has surely been good to me.—*E. G.*

Minneapolis, Minn.—I am writing to express my appreciation of the help I received from you in overcoming a trouble I had with my knee joint about which I wrote you some weeks ago. While it was some time before I regained my full strength in that knee, the acute condition subsided immediately after my telegram asking your help reached you.—*A. F. B.*

Vancouver, Wash.—Just a week ago I wrote you, asking for treatments for our baby's cold which had begun to seem really serious when his eye became inflamed. Just the day after I mailed the letter to you, he was perfectly well as though he had never been sick. It seems marvelous how such things can be, and we thank you, as we have already thanked God, and ask you to discontinue treatments for him.—*Mrs. M. T. M.*

Kansas City, Mo.—I wish to give thanks to God for many blessings received since I asked you to pray with me. My eyes, though weak for years, are rapidly growing stronger. Happiness has driven out the depression. I am getting the mastery over many temptations, and a problem which had given me torture for three months is solved. Truly God answers quickly when we ask.—*Wm. H. D.*

Deshler, Ohio—I am happy with the knowledge of Truth. Am growing and am so thankful for all I have received. Have gone through deep shadows to emerge into unbounded sunshine. My son-in-law is well. My daughter is much improved, and also my husband. I am established firmer than ever with my loving friends. Many blessings have come to me.—*A. B.*

El Paso, Texas—You may discontinue treatments. I am now perfectly well. I am so grateful to you and to God for the restoration of my health. I had been sick for several months when I first called on you.—*Mrs. G. W. H.*

Nashville, Tenn.—I wish to tell you how grateful I am for what you have done for my son, both physically and mentally. He is like a different boy, now perfectly contented with city life and seems well physically. He was very unhappy in his present environment, but is all right now.—*C. B.*

Jacksonville, Fla.—Please accept the inclosed love-offering, and my sincere thanks for all the good you have done for me, also my mother and sister. I only wish that I had more than this to send. You may discontinue treatments for my hip, knees and sprained ankle, as I am well again.—*C. K.*

Sharon Hill, Pa.—I do not need your help any more for my back.

The pain is all gone and I have completely forgotten it. Thank God.
—Mrs. C. C. B.

Portland, Maine.—I want to thank you for the blessing my husband received through you. My sister wrote to you and through your prayers and hers my husband was restored to health and strength.—*C. M. H.*

St. Louis, Mo..—I have had no return of my trouble, and am getting along just wonderfully in every way. Just this one month's help has brought me out of so many troubles. I do not believe there is any other religion so helpful as the Unity teaching of Practical Christianity.—*E. C.*

Fayetteville, N. Y..—My heart is filled with gratitude for the benefit I have received from your treatments. Please continue them. I consider UNITY the best monthly publication I have ever seen. May God bless you evermore.—*E. M. C.*

San Francisco, Cal..—My sister has improved wonderfully, and is able to sleep nights without coughing any. You may discontinue treatments.—*Mrs. F. G.*

Norwich, Conn..—About a week ago I wrote you, almost in desperation about my condition—a terrible depression and sleeplessness. I have for the past three nights slept better than for nine months. O, such heavenly sleep without any medicine of any kind. I wish to express my great appreciation.—*Mrs. C. D. N.*

Blissfield, Mich..—I am writing you for help for my husband. You helped me a few years ago, and I have great faith that that same help will be given my husband. I was cured entirely of a great nerve trouble in my neck and I have never had it since.—*Mrs. K. L. P.*

Freeburg, Ill..—Thank you for the treatments you are giving my daughter. Thank God, her fever is broken now, and her throat is all right again.—*Mrs. E. F.*

Oakland, Cal..—I wrote to you a few days ago, asking for treatments for my throat. A short time after I had mailed my card, my throat began to feel better, and has continued to improve until it is well.—*M. E. M.*

Stromsburg, Neb..—The ailment (constipation) has vanished like a dark dream, for which I am grateful.—*E. L.*

Cleo, Okla..—Many thanks for your ministration in my behalf. The stomach trouble has almost entirely disappeared. God is all Good. He healeth our infirmities.—*R. I. L.*

Durango, Colo..—I wrote you two months ago to treat me for freedom from the appearance of rheumatism and for prosperity. The former has left me entirely and you may discontinue treatments. Thank you.—*R. E. C.*

Hamburg, N. Y..—When I wrote you and asked for treatment I was very ill with a cold, but in a few days it was all gone and I was

able to be up and about my work. I am truly grateful. I enjoy the little tracts that you send, and pass them on where I think they will do good.—*Mrs. C. McN.*

Lincoln, Neb.—You may discontinue my treatments, as I am entirely healed of the headaches I was troubled with so much. I inclose check as a love-offering.—*L. J.*

Portland, Maine—Last month I wrote you for help for my father. He has improved wonderfully since that. He is stronger in his feet, and his kidneys are better.—*A. E. P.*

Lawrence, Mich.—I must tell you how much you have helped me. How happy I am to think that awful depression has nearly gone. I had been carrying this load so long, always unhappy without reason. It seemed just like a cloud hanging over me all the time. The constipation has been overcome.—*Mrs. A. S.*

San Diego, Cal.—The spiritual help in these past weeks has been most helpful, and I believe we will grow to realize more every day what it is to trust God as our never failing resource for everything. I thank you for your kind interest in us all.—*Mrs. E. S.*

Brooklyn, N. Y.—I realize that you have done me a world of good, as when I think of the condition I was in a month ago and the way I feel now I hardly seem like the same person. On the very day you must have received my letter, things began to brighten for me. The friend that I mentioned in my letter also seems to be in a much better frame of mind.—*J. E. P.*

Washington, D. C.—A month ago I wrote to you for help and I received it immediately. Such comfort and blessings came to me daily, making the whole world and life a new joy. I thank God I am well and strong. I am thankful for help given to me when I was almost distracted. I am a faithful reader of *UNITY* and *Weekly Unity*, which I hope never to be without.—*M. E. K.*

Santa Rosa, Cal.—I send my two dollars a few days later, as I have to depend on another and do not always get things just as I like. I love *UNITY* and want to tell you that I am one of the happiest women in Santa Rosa. I am better in every way. Have so many things to thank God for that I do not know which to mention first. May God bless every one of you, is the prayer of one who loves and thanks you for what you have done for me.—*A. Y.*

Los Angeles, Cal.—My life is one of thanksgiving. The rheumatism is all gone and the rupture is fast going. "Praise God from whom all blessings flow," for it comes from no other source. Praise him, O my soul, praise him. He puts new words in my mouth. new thoughts in my mind and thanksgiving in my heart.—*M. B. H.*

Sugar City, Colo.—You may stop treatments for the baby. He is entirely well. When I sent you the telegram he had a fever and it acted like typhoid. He slept good that night and got up the next

morning so much better, and now he is as well as ever. My heart goes out in love to you for your help.—*Mrs. F. S.*

Parsons, Kans.—Three weeks ago I wrote to you to treat our baby girl for kidney trouble, and I am glad to say that she was all right again in a very short time, for which we are very thankful.—*G. F. T.*

Eddyville, Ky.—About one month ago I wrote you for treatments for my two sons. I can see a great improvement in them, also in their business. It was through faith in God that they have been healed. Please discontinue treatments for them. They are all right.—*Mrs. R. A. B.*

San Diego, Cal.—Your letter and instructions received and the thought was held daily, and today my son's mouth is healed. The Father did give him the victory through our Lord Jesus Christ. I also received such a spiritual blessing. I thank you from the fullness of my heart.—*Mrs. T. A. N.*

Elmdale, Mont.—The constipation I asked treatment for last month has entirely disappeared. I am very thankful for the benefits I have received, and have been telling my friends about it so that they may be helped as I have been.—*B. H. G.*

Oakland, Cal.—I want to thank you for your great help during the past few weeks. I have been obliged to do a great deal of extra work which was of a very trying nature. I never should have had the strength to have done it alone, but He who is our help in every need has certainly never forsaken me and has given me strength to do the work. Also the hay fever, for which I asked you to treat me, has entirely left me and I have not had even a cold. I am more thankful than I can say. Also my boy is so much better that I am in a continual state of thankfulness for God's goodness to me and mine.—*Mrs. C. G.*

Santa Cruz, Cal.—I wrote you to treat my husband for his health. He and I have been holding the Truth statement you sent. Three days after I wrote you he was free from headaches and has not had a sign of any since. He took a very severe cold and it was gone in two days. His health is perfect, and we are happy. My gratitude cannot be put into words. As to prosperity, we surely have been blessed with it. The season has closed at the beach, and of course my husband has closed his business also. We feel satisfied with what we did there. We are greatly blessed and heartily appreciate our good.—*Mrs. F. A. B.*

Vancouver, B. C.—I write to tell you that you may discontinue treatments for mother, as she was cured about a week after I wrote you. You have been of endless help to me. The *Weekly Unity* is a dear little paper.—*M. N.*

New Haven, Conn.—My limbs have been so strong this last

month, since I asked help for them, that I have not only been doing my usual duties, but have been able to do many extra things that a housekeeper has to do at this time of the year.—*G. A. L.*

Soquel, Cal.—Let me tell you of the benefits from your treatments. I have been cured entirely of salt rheum of seven years standing, and have had wonderful strength and endurance to stand an unusual amount of work. Both of my sisters have been helped in different ways, also my brother, and friends to whom I have loaned UNITY.—*Mrs. D. M. S.*

Denver, Colo.—Since my treatments began a month ago I have improved greatly. My eyes are better. A false growth on the eye lid dropped off recently, and the tear-duct which gave so much trouble is being helped.—*Mrs. A. B. B.*

San Diego, Cal.—I am now feeling well and only a tiny "bark" now and then reminds me that I have been literally prayed out of a deep pit, for the claim was tuberculosis and but for God and his Word I should not be here.—*J. C. H.*

Rochelle, Ill.—My mother's recovery has been rapid since I last wrote you. I can as yet hardly comprehend it.—*L. S. M.*

Chicato, Texas—About five months ago I wrote for treatments, I was suffering with rheumatism, also a crippled foot, and could not walk. I wrote to the Society of Silent Unity for help. I now can walk without my crutch. All pains and aches have gone. I am enjoying good health in every way. I thank and praise God for his healing power.—*M. K.*

River Junction, Mich.—I wrote you for treatment for my mother, and now she is perfectly well and rejoicing over her recovery.—*A. L. F.*

Hyner, Cal.—It certainly is wonderful what a little faith will do for us. I wrote you a few days ago for treatments for Mr. H. When he came in to dinner after I had written you, I asked him how he was, and he said, "I don't feel anything of that pain any more." And he has not since. He is feeling fine.—*Mrs. C. D. H.*

PROSPERITY

Vancouver, B. C.—I received your prosperity bank and straightway started to put my ten cents in weekly. Now we are reaping our reward. My work is increasing, which means extra to me. My husband is doing full time at his work, a thing that has not happened all summer, and much more wonderful is the news we had last week from the old country, that some friends are sending us a present of money. Truly we are prospering, and we are all in good health.—*Mrs. A. F.*

Chicago, Ill.—About three weeks before Christmas I wrote you for treatments or help in some work I wanted to try, but was so nervous

and so filled with fear that I could not do it. I am writing to tell you that I got through splendidly, and I give thanks for the help I received.—*Mrs. J. R. C.*

Aberdeen, S. D.—To all the dear hearts of Unity Society I wish to acknowledge and return thanks a thousand times for the inspiration and financial success which has come to me through your treatment.—*E. T. J.*

Toronto, Canada—The prosperity treatment has been abundantly blessed, although when I wrote my real object was to have *Weekly Unity* rather than prosperity treatments. A short time ago, to use a slang term, "things came my way." I have had a very good position offered me, and so far everything has gone well. Learning the Way of Truth has certainly made a great difference to me in every way.—*K. S.*

Middle Hope, N. Y.—It seems as though words are not able to tell you of the miracle worked in my affairs. All through your prayers my father was on the verge of despair, not being able to secure employment, on account of age as the world says. When I wrote you some months ago for treatments for myself, our affairs financially looked as though there was no possible help, and yet I said, God is my resource, he has provided for all my needs. And though the days seemed dark, yet in my heart I knew that abundance would manifest itself. I wrote you, knowing absolutely that the prayers of God's people would help me. Now has come release from poverty. The Lord has manifested himself, the light shines in the darkness.—*R. C.*

St. Louis, Mo.—Some time ago I wrote you for prosperity treatment for my husband, but now his path has been made smooth and means have been found to meet every need. I rest secure in the consciousness of the Christ Wisdom guiding me in all my affairs. I look upon the coming of UNITY to my home with deep thankfulness. I am sending the prosperity dollar, of which each cent has been returned to me many times. It carries a blessing. I am so thankful to God and you for what you have done for me.—*Mrs. F. K.*

Newark, N. J.—I wish to thank you for the prosperity bank, and your strong help, and to testify that I am realizing more prosperity. But most of all I feel helped in the greater realization of the real substance of Spirit, and a greater reliance and rest on that Divine Substance.—*A. M.*

Venice, Cal.—You have helped us so much that we have great faith in your treatments. We have been more successful in the past year than we have ever been. Thank you for the help and good that we have received through your treatments.—*C. M. F.*

Anaheim, Cal.—The month that you gave the prosperity treatment was the most successful that we have had in a long while. I sincerely

thank you for your kindness and goodness to me, for you have helped us wonderfully. Truly God is our help in every need. Inclosed please find love-offering. God bless and prosper the Society of Silent Unity.—*A. M.*

Exeter, N. H.—Inclosed please find love-offering. You may discontinue treatments for prosperity that I asked for several months ago, as I am helped and also found help in all other troubles and am gaining in health. I feel like a new woman again. Through the treatments I have gained in all your glorious work. God bless you and all your workers.—*M. E. M. S.*

Kansas City, Kan.—Verily your prayers are answered. I have a position, one that promises to lead to better results than is now possible from a financial standpoint. In view of the fact that there is a marked scarcity of work I feel that your help has been phenomenal and not alone that, but I begin to realize that there is indeed more in your teachings than I had supposed could be found on this earth. I thank you from the bottom of my heart and it is certainly my desire and intention to follow out your instructions and try to find my happiness in helping others and finding the true source of all blessings that I may also have the ability to do the will of my Father.—*A. J. M.*

St. Louis, Mo.—Inclosed please find free-will offering for your kind treatments. I have been able to meet all my bills and see my way clear in every way. I am indeed thankful for, when my business seemed at the point of failure, I wrote to you and now it is getting better every day, in fact is now better than it ever was. Thank you again for your kind treatments.—*E. M.*

Washington, D. C.—I wrote you, asking aid for three things, namely: to be relieved of a burden of debt, which has been almost accomplished in this short time; the restoration of my wife to health, and the desire for wisdom, with clean understanding. The letter which I wrote you on the above date had not left our postoffice before I saw my way clearly. When I realized how things had turned out—well, there is no need of my trying to express my feelings, as it is positively useless. My wife is like another woman; she has improved to such an extent that everyone marvels at the change. In fact, everything for which I asked has been received, and I am thankful.—*G. B. B.*

PROTECTION

San Antonio, Texas—Among the many evidences of the power of a persistent use of the Spoken Word, I want to give you one which has given me fresh courage and gratitude. At the end of a dry summer our cane crop was most flourishing and was baled and ready for delivering, when the very unusual fall rains began which resulted in two floods, accounts of which filled all the Northern papers and excited much pity and comment. Our cane was out in the rain and

turned black on the outside and was pronounced ruined by everyone who saw it. The roads were too muddy to have it taken to town, even if it had been sold. Every time any one said the cane was rotted I inwardly declared that "Spiritual Substance cannot rot, and it is all there is. Water is good and cannot hurt anything, in consequence of its goodness," and was convinced that all was well with our affairs, as our increase was from God. We are now offered a higher price and the roads are dry enough to haul, so we are losing nothing from the effect of rain, which cannot be both good for us, and evil in its effect. During the flood I blessed the surging torrent of our San Antonio River, and it did no damage in our vicinity though we live on its banks, and there is little or no talk of the damage done the city, where as there was every evidence at first to sense that terrible disasters would take place. A few strong souls kept declaring the Truth, and I am sure their prayers prevailed. Living in the thought of the 91st Psalm we went about our business, or slept at night, knowing God's Presence and Power.—*N. F. C.*

FREEDOM

Colorado Springs, Colo.—It has been about thirty days since I asked your help, and I cannot tell you how thankful I am. I am so much better. After using tobacco thirty-five years, the taste left me December 24th, and I have had no desire for it since in any form. My stomach is almost well. God bless each one and all of you.—*W. N. C.*

Knoxville, Tenn.—I referred Mrs. C. B. L. to you some weeks ago for treatments for her husband for drunkenness. I am happy to report that Mr. L.'s professed faith in Christ has entirely changed his habits and they are now working together, both in good paying positions.—*Mrs. M. K. P.*

Colorado Springs, Colo.—You and the monthly UNITY have done so much good for me and mine. My brother whom you treated for the drink habit is entirely cured. Thank you for your help.—*J. B.*

York, Pa.—I am certainly thankful for what has been done for my husband. He is quite a changed man, for which I give thanks daily. May God's blessings be upon you.—*Mrs. T. D. J.*

Denver, Colo.—It is with the greatest of pleasure that I write to tell you of the beautiful blessing that I have received from God through Unity. I have quit smoking, swearing, and am gaining the victory over my paralysis and a broken hip fast. I expect to go out and seek a position some place that is waiting for me.—*F. J.*

De Soto, Kan.—I have been helped so much by the reading of your literature and the practice of its teachings. I have of late been through most grievous occurrences, but through it all have been able to find a sustaining power and declare God my life. I can no longer doubt the all-sustaining power of Spirit.—*D. W. S.*

NOTES FROM THE FIELD

Mrs. Elizabeth Whiteside, who has been conducting the Unity Center in Tacoma, Washington, has removed to Portland, Oregon. Her address is The Elk Apartments, 34th and Belmont, phone, Tabor 567. Teaching and absent and present healing by appointment.

Maggie Lyons, 1052 Barclay street, Vancouver, B. C., reports that the Silent-Seventy Center is meeting with success in its efforts to teach the way of Truth to an increasing membership. Healing meetings are held Thursdays at 2:30 p. m. Spiritual healing and instructions given daily. Phone, Seymour 7018-L.

Mrs. and Mrs. LeRoy Moore, of the Center of Practical Christianity, Chicago, Illinois, will close their rooms there on May 1st for a four month's vacation in the East. They will return to Chicago the first of September and resume their meetings and teaching and healing.

Mrs. Helen Leedy is extending the work of her Center in Seattle, and is teaching a class every Friday afternoon at 2:30, at the home of Mrs. M. A. Steinhauser, 1903 Third avenue, north.

Mrs. A. M. Lawson has opened a Divine Science Center at The Omar, 1151 Post street, San Francisco, California. Bible and spiritual literature classes Wednesday at 8 p. m. and Thursdays at 2:30 p. m. Sunday services at Mission Hall, 2476 Mission street, at 11 a. m. Individual teaching and healing by appointment. Phone, Franklin 7823.

We are asked to announce that S. Louise Foulkes of Seattle, Washington, who has been in Terre Haute, Indiana, for some time, will return to her home and her work about the 15th of April. She may then be found at her old address, 209 The Normandie.

The Home of Truth in Santa Barbara, California, is under the leadership of Mrs. Anna B. Wise and Miss Ethelind Lord. Sunday services, lessons, healing and other ministry is offered at the Home daily. The address is 1335 Santa Barbara street.

The House of Blessing, San Diego, California, Miss Myra Frenyear, ministrant, has added to its force Miss Elizabeth Brown who was formerly with the Home of Truth in Los Angeles.

Put an extra \$1 in with your renewal and have Unity sent to two friends. Three subscriptions for \$2.



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When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of May, you should send us the notice of change by May 5th in order that you may not miss your May UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Long Beach, Cal.—Metaphysical Library, 346 E. Broadway.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; Whalan's News Agency, 233 S. Spring St.
Oakland, Cal.—Rock Ridge Truth Center, 5554 Lawton Ave.; California College of Divine Science, 727 W. 14th St.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 2d St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.
San Jose, Cal.—Home of Truth, 144 North 5th St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Netherlands, 1860 Columbus Road.
Louisville, Ky.—Kaufman-Straus Co., 4th Ave.
Boston, Mass.—The Metaphysical Club, 30 Huntington Ave.; Miss Lenore I. Joslyn, 616 Blake Bldg., 59 Temple Place.
Portland, Maine—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Detroit, Mich.—Detroit Metaphysical Alliance, 318 Woodward Ave.
Kalamazoo, Mich.—Home of Truth, 211 W. Dutton St.
Duluth, Minn.—New Thought Center, 931 East 5th St.
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
St. Louis, Mo.—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 Newstead Bldg.
Brooklyn, N. Y.—Center of Practical Christianity, 116 Cooper St.
Philadelphia, Pa.—Unity Center, rooms 525-6 Presser Bldg. Annex, 1713 Sansom St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.
Portland, Ore.—New Thought Library, 335½ Main St.; The Metaphysical Library, 308 Central Bldg.
San Antonio, Texas—Unity Society of Practical Christianity, 309 Garden St.
Tacoma, Wash.—Clyde A. Bell, 3122 South 9th St.
Seattle, Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University Place.
Perth, W. Australia—The Truth Center, Viking House, William St.
Toronto, Canada—Truth Center and Metaphysical Library, 61 College St., Room 4.
London, England—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Gardens, Cromwell Road, S. W.
Edinburgh, Scotland—The Higher Thought Center, 49 Shandwick Place.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of May, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all of these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, giving your name and address in each case, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the May UNITY:

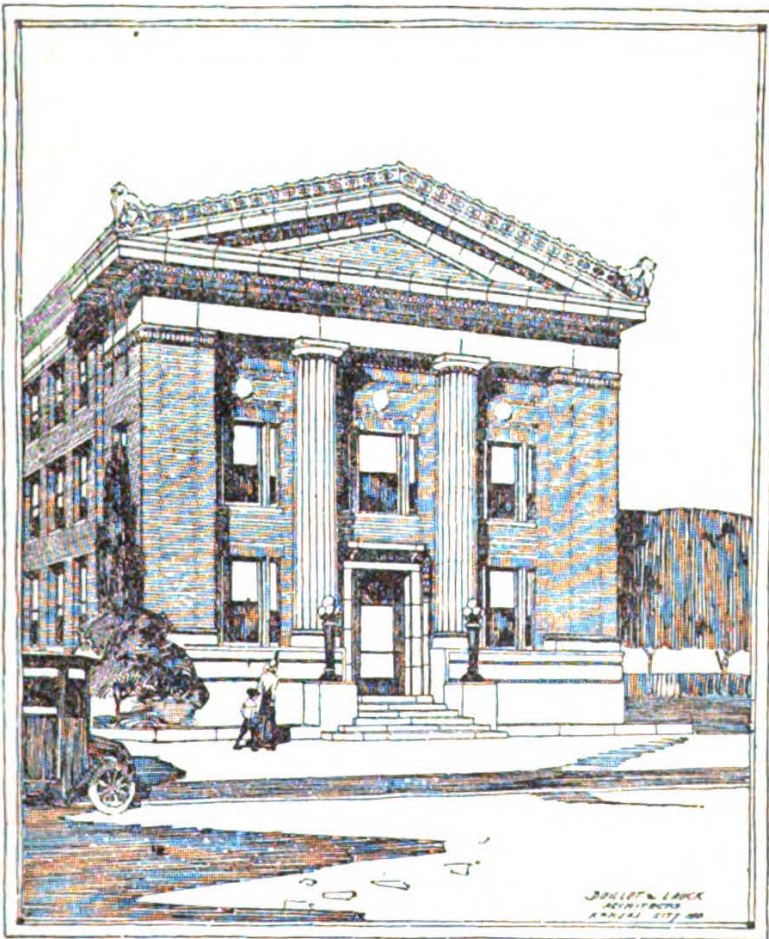
CLASS THOUGHT

May 20th to June 20th, 1914

The peace and harmony of Divine Mind makes me perpetually healthy.

Auburn, Victoria, Australia—I have read your magazines and have been much helped. We get the book every month now. Also my mother-in-law wrote to you in reference to her son, my husband, in connection with his work. Both my husband and I followed your instructions and success came at once. There was no mistaking the sign and now I know it is ours.—L. M.

In April, 1889, a Kansas City business man began the publication of a religious magazine along advanced thought lines. The editors were the business man, Charles Fillmore, and his wife, Myrtle Fillmore. They began with a small office in the Hall Building. Their magazine was styled UNITY. The philosophy of life to which it gave expression forms today the tenets of the local Unity Society of Practical Christianity and the Society of Silent Unity with a membership that girdles



the earth, while the plant of the Unity Tract Society near Tenth Street and Tracy Avenue is beginning to assume imposing proportions.

Next month, the twenty-fifth anniversary of the magazine, UNITY, work will begin on the Unity Tract Society's new administration building. The present publishing plant of two stories and basement will be enlarged a story and carried forward to the street, while the

facade will establish the architectural type of a final group of buildings. Ultimately this will be the administrative part of a larger building, but as completed this fall it will be a \$60,000 building.

Razing Dwellings to Expand

Just north of the publishing plant is the 3-story brick home of the Unity Society of Practical Christianity. On the completion of the administration building of the tract society, or business organization, next fall, the work of remodeling this other structure will begin. The facade will be brought into harmony with the architectural scheme that the architects, Boillet & Lauck, have outlined for the final group of buildings. The building will be extended back to give an enlarged auditorium, while a modern gymnasium will be constructed.

The Unity Tract Society owns a large irregular tract of ground extending from Tracy Avenue to what would be Virginia Street.. Just now two frame dwellings are being torn down to make way for the new buildings, while a third has been razed to make room for a tennis court. A fourth building is being remodeled into the new home for Unity Inn, a local seat of vegetarianism.

More Than a Hundred Employees

The first building on the present site was erected seven years ago, when the Unity Tract Society moved from 1315 McGee Street. At that time three stenographers were employed. Today there are thirty-seven stenographers or filing clerks employed by the publishing house, while the total number of employees number more than a hundred.

The three publications issued by the society have a combined circulation of sixty thousand. In addition to *UNITY*, the monthly magazine, there is a weekly paper called *Weekly Unity* and also *Wisdom*; a home paper, published along metaphysical lines. A perfect stream of booklets issues from the presses. There is conducted a correspondence school, in which instruction in the religious system is given.

In form the new buildings will be along classic lines, though the classic precedent will not be adhered to in all the details. In the new administration building entrance through a Caen stone vestibule will lead into a large lobby with marble floor and ceiling of ornamental plaster. In the center a chromatex fountain is to bring into play the effect of indirect lighting cast through water. Mural decorations and other interior effects are being arranged by Fillmore & Rindskopf, interior designers.

The private offices of Lowell P. Fillmore, secretary-treasurer, and of Royal Fillmore, assistant manager of the Unity Tract Society, are at the front of the ground floor. The desks of stenographers and filing clerks are by the windows, surrounding the filing vault and lobby. Above is the bindery room and on the top floor the private offices of Charles Fillmore, the founder, and the editorial rooms. The press-room will occupy the basement of the first floor.

Extension for greater pressroom capacity probably will be required soon after the present enlargement is made. The plant is thoroughly modern. At this time there is being installed an automatic machine that addresses eight thousand magazines an hour.—*Kansas City Star*.

The above from the *Kansas City Star* will give our friends an idea of what we are doing at this center. We are telling you about our plans that we may have your co-operation in carrying them out. This work has proved itself year by year for twenty-five years. Its progress has been slow but sure, and it now stands on a rock foundation.

Many of you who read this are doubtless considering giving financial aid to some worthy Christian work, and your thoughts turn to the large and successful institutions of the country. You think them safer custodians of your money than the untried and maybe mushroom efforts of novices. But you should consider the character of the teaching of the various Christian schools and weigh them in the balance with the doctrine promulgated by the Unity School of Christianity. It is the verdict of all students who apply the doctrine that it demonstrates its principles. It is not an experimental science, with great losses of time and energy, and tremendous mistakes incident to its demonstration: but it easily and naturally proves itself at every step.

It is the conclusion of everybody who has grasped its principles that this science must eventually be accepted by all schools, both secular and religious, and become the cornerstone of a new civilization. This being true you should help to establish it in the earth. You should also give thanks to God for this opportunity to return some compensation for the good which you have received. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again."

Findlay, Ohio—I am with you every day at ten o'clock. My home is altogether different, praise God! I know the bank has been a help to me. My health is fine and I am happy, and I want to thank you from a full heart.—*Mrs. E. V. F.*

UNITY SOCIETY CORRESPONDENCE SCHOOL

Spokane, Wash.—I have thoroughly enjoyed the study of Lesson Two. For the first time in my life, and I have lived a goodly number of years, I know the meaning of forgiveness of sins. For years the fact that Jesus combined forgiveness and healing I could not understand. I was not able to take it for granted as many did. The relation is so patent I wonder I did not see it long ago.—*M. C.*

Fort Deposit, Ala.—Since studying Lesson One, "The Silence," a flood of light has been shed on the subject, and I can now repeat the "Lord's Prayer" with a better understanding. It has a new meaning altogether.—*Mrs. A. C.*

Dowagiac, Mich.—I have read and studied Lesson One and the leaflets that you sent with it, and now feel ready for the questions. The study of the lessons and Unity in general really gives me more joy and real pleasure than I can tell or express to you, and I wish to most sincerely thank you for all.—*W. F. S.*

Melbourne, Victoria, Australia—I send herewith Lesson Five, written out. It is a very clear and helpful lesson and I have much enjoyed working on it. I think I have now a good understanding of it.—*A. H.*

Indianapolis, Ind.—Lesson One has proved a very valuable one to me and is worth many times the inclosed offering. The Silence, secret place of the Most High, etc., had always been puzzling to me; now through the study of this lesson I have gained some spiritual understanding.—*J. M.*

Malden, Mass.—Lesson Seven, questions and answers to which I am returning, is a wonderful lesson. I have been a long time upon it, but I am equally sure the time has been profitably spent. I am daily thankful that I was ever led to take up this course.—*Mrs. S. W. S.*

Caldwell, Ark.—Inclosed find my answers to the questions on Lesson One. I am delighted with the teachings of this lesson so far as I comprehend it.—*J. W. B.*

Los Angeles, Cal.—I inclose and return the lesson on "Judgment and Justice." I think it is one of the best lessons I have ever had, and it came just at a time when I needed it the most. I return many thanks and inclose a love offering and blessing.—*Mrs. A. B. W.*

Cincinnati, Ohio—Inclosed herewith please find my answers to questions on Lesson Two, Preparatory Course. This study is a delight to my spirit, and I am deeply grateful that the Lord is stirring mightily in the hearts of men. I was healed instantly and finally of meat eating while reading, "He That is Cruel Troubleth His Own Flesh," in one of the tracts sent. The Spirit showed me plainly what it would have me do.—*A. E.*

Sparks, Nev.—Inclosed find Lesson Five. I am still thanking you and God that I have been permitted to study these lessons. I am

better in every way since I have learned of Unity and its teachings.—*J. F. M.*

Grand Prairie, Texas—Inclosed please find love-offering. My lessons have been profitable to me. I seem to be on the borders of a new undiscovered country. God has been good to me and I praise and thank him for it.—*E. A. H.*

PRAISE FOR "WEEKLY UNITY"

Louisville, Ky.—With pleasure I write this letter. I am wonderfully helped, both spiritually and physically. I feel better now than I have felt in two years. I had so much to learn, but I see the goodness of God so plainly now. I am so delighted with the *Weekly Unity*. I anxiously look every week for it to find all the good things in it. I love it so well. I feel happy and rejoicing all the time. Before I would always feel so sad and lonely, would worry all the time, now I am so content with all that comes to me.—*O. M.*

Dorchester, Mass.—I cannot tell you how much I look forward to the *Weekly Unity*, and am always filled with inspiration and thought. I have gained so much by the study of its teachings.—*Mrs. B. F. D.*

Seattle, Wash.—Please find inclosed one dollar to pay for *Weekly Unity*. I enjoy reading it so much, and look for the day of its arrival. I am a new person, and I often think if one year can make such a change in me, what the future years will do.—*E. P.*

Tacoma, Wash.—Many thanks for your tracts which have given me new life. I simply devour them as soon as they come; also the *Weekly Unity*. You seem to know my needs and send me just the tract that fits the occasion.—*A. C.*

Tishomingo, Okla.—You have helped me in the past. We have received many blessings which my wife and I are surely thankful for. The *UNITY* is a great comfort. I do not know what we would have done had it not been for the *Weekly Unity*, and trust in God for the past year.—*Mr. and Mrs. H. C. B.*

Saratoga, N. Y.—My whole being felt that I must write and say, "God bless you." I know that you can't know what a great help you are to me, but he knows, and I thank him for having led me to you. My whole self is growing to love everything around. How can you be unhappy with a heart full of love. *Weekly Unity* is taking a place in my life, second only to my Bible. However, I can't keep them; too many others are anxious to read them.—*C. A. P.*

Maricopa, Cal.—The *Weekly Unity* is my constant help. The *UNITY* monthlys are "meat," but the weekly is daily bread. I follow each day's affirmations, and each day they just fit my needs.—*Z. B. J.*

Cincinnati, Ohio—Inclosed find one dollar in payment for the *Weekly Unity*, being the contents of the prosperity bank sent me

about ten weeks ago. I think *Weekly Unity* is the best and most wonderful paper published, and I thank you for the help it has been to me.—*E. L. G.*

GOOD WORDS FOR MAGAZINE "UNITY"

Buffalo, N. Y.—My brother and I have been interested and have taken your literature for years, especially the *UNITY* magazine. We have helped so many friends through the magazine. May God's blessing rest on you and all members of Silent Unity.—*J. H. E.*

Cincinnati, Ohio—Ever since I have been reading *UNITY*, I have received the greatest good possible. It is a source of strength and uplift to me. I don't want to be without it. I express my gratitude towards my God and you also.—*Mrs. J. H.*

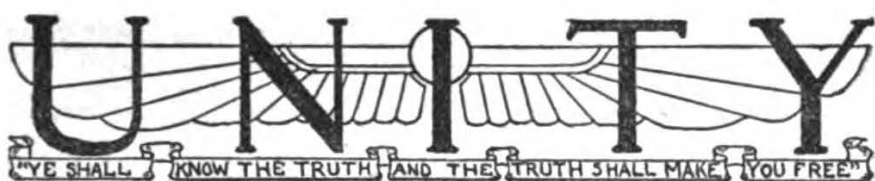
Kiefer, Okla.—*UNITY* is a ray of spiritual life coming into my home. The magazines never grow old, but seem to be both bread and meat to me.—*L. R. V.*

Wallingford, Vermont—In renewing my subscription to *UNITY*, want to say I feel I could hardly do without it. It is a year this month since a friend in Duluth, Minn., sent me the first copy. It surely brought a great change in my life, leading me to higher thoughts and purposes, from darkness into the marvelous light. I thank God for it.—*A. L. C.*

Auckland, New Zealand—A few months ago I came into possession of four *UNITY* magazines, the teachings of which I am trying to carry out. Since doing so my health has very greatly improved, besides being entirely cured of an internal complaint from which I have suffered all my life.—*D. S. I.*

Chicago, Ill.—I want to add my mite to the fund for the spread of your wonderful work. I have been and am now so benefited by your teachings, your books, your papers and your affirmations. I am constantly talking "Practical Christianity" to every one I meet, no matter if it be at a social function to entire strangers, in the business world, or to friends. It was the topic of conversation at a luncheon, day before yesterday, and two ladies gave me their names and asked for sample copies of your literature and said they were going to subscribe.—*E. G. D.*

Oak Park, Ill.—I have received "Christian Healing," and to say I am enjoying it does not express it. I feel that this book contains real spiritual food, and when I have studied through its pages I shall know the truth about God and his creation. I cannot tell you in words what I have realized from *Unity*, but hardly a moment of my day but some thought or idea has come to me to help and to cheer me. I wish to thank you heartily for continuing in the work and for your generous loving help given to me.—*J. A.*



VOL. XL KANSAS CITY, MO., MAY, 1914 No. 5

THE EMERGING OF THE INDIVIDUAL OUT OF THE UNIVERSAL

JOHN L. CHESNUTT

Article No. II



HE supreme effort of God is to originate or develop an "image and likeness." It was infinite Love that said to infinite Wisdom: "Let us make an image and likeness."

Many more things than have as yet been comprehended are symbolized in the Eden-garden account. "The Lord God said, 'It is not good for man to be alone; I will make him an help-meet.' " Perhaps this indicates that God also, previous to the creation of mankind, had himself found it "not good to be alone," and therefore he formed man. Does not the relation between Eve and Adam symbolize the relation between the "church" and Jesus Christ? Is not the redeemed church to become the "bride," the "Lamb's wife"? Are not we the "body of Christ, and members in particular"? (See Eph. 5:17-33; 4:12; I Cor. 12:12-27; I Tim. 2:14.)

These things symbolize a relationship between Life and substance. The problem is one of *perfect* unification between Life and substance, for the purpose of coadjutive action between the two, as one; in coadjutive action substance is holy in all action to the direction of Wisdom-ideas originating in Understanding inherent in Life; thus organized substance becomes a help-meet or co-operator with Life or Being.

The possibility of turning from the "Tree of Life" to the "Tree of Knowledge of Good and Evil" inevitably

exists in a free-will creature; it is the capacity and opportunity to choose between the words of God and the words of the serpent—to choose between the Wisdom-ideas inspired from divine Understanding inherent in Life, and the sense-ideas deduced by the subtle faculty from sense-knowledge, which is derived from substance by sensation. And this choice between *ideas* is for the purpose of *directing action*; one who chooses inspiration as his guide will come to that development where he will *accept*, or “think in his heart” and speak and act only Wisdom-ideas; one who chooses sensation or “subtleness” as his guide will “think in his heart” and speak and act error-ideas. Thinking, speaking and acting error-ideas inevitably result in evil; thinking, speaking and acting Wisdom-ideas inevitably result in good.

When man has finally learned these fundamental facts, and then, once and forever, in love and faith, chooses in free-will to think, speak and act only Wisdom-ideas, he will have become a co-operator with God; then will he become fitted to inherit all that infinite Wisdom can design and that infinite Love can bestow.

Loyal Co-operators

If God would dominate all substance-action by directing it according to Wisdom-ideas, without or contrary to the *choice* of the individual, men would be mere automata; but having learned these fundamental facts by inspiration and corroborated them by sense-experience, while exercising free-will, the individual is thus prepared *willingly* to choose Wisdom-ideas, by which to direct all his actions, and to place his love and faith in them; and thus man becomes a co-operator with God, in love and faith, and not merely an automaton.

Free-Will Made Possible—Its Basis and Origin

Life itself or Being cannot exercise free-will by choosing to act otherwise than according to the Wisdom-ideas that originate in its inherent Understanding; substance, considered alone, cannot exercise free-will—it cannot *choose* to act otherwise than according to element-affinity. But

the "conscious I" or soul, being the "offspring" of the unification of Life or Being with substance, and abiding in its center where the two unify as one, can exercise free-will—it can choose to direct its substance-action according to Wisdom-ideas inspired from Understanding inherent in Life or Being; or, it can choose to direct its substance-action according to subtle-ideas deduced from its sense-knowledge of things, which knowledge is derived from substance by means of sensation. Stated more explicitly, it can choose to direct or control the affinity-action of its body-substance according to Wisdom-ideas, received by inspiration from divine Understanding inherent in Life or Being; or, it can choose to direct or control the affinity-action of its body-substance by "subtle" ideas deduced from a sense-knowledge of things, which knowledge is derived from substance, by means of sensation operating through the organs of the five senses. And this sense-knowledge, and the subtle ideas deduced from it, are based on the affinity between substance-elements, as indicated in Article No. 1, published in UNITY for April.

Inherent Tendencies

The body-substance of the individual *tends* to continue to act according to element-affinity, but *independent* of Wisdom-ideas, in so far as it is given free-will, or freedom from domination by Wisdom-direction; therefore, this *tendency* is perceived in the *substance-center* of the individual who possesses free-will. But this tendency is felt as an impulse to act according to sense-knowledge, or according to the subtle-ideas deduced from sense-knowledge, because sense-knowledge and subtle-ideas are derived from, or are based upon affinity, and the action it induces between substance-elements.

This explains why the "conscious I" of the individual feels a tendency in the substance-center to act according to sense-knowledge, or according to sense-impulse, and therefore, according to the ideas derived by the subtle faculty from a sense-knowledge of things. Free-will and the opportunity to exercise it, not only permits this tendency to become

manifest, but permits the individual to choose, temporarily, to act according to it.

Thus substance is very intimately related to sensation, and therefore to sense-knowledge and to the ideas, deductions or conclusions derived by the subtle faculty, from a sense-knowledge of things; sense-knowledge includes the "knowledge of good and evil" effects that result from substance-action.

Evil Is the Result of Error-Ideas Directing Action

Substance, and substance-action according to affinity, are of themselves good; but the use of them may be either "good" or "evil"—invariably good when the affinity-action is directed according to Wisdom-ideas, but more or less evil when otherwise directed—the "good" being in the *Wisdom* of the directing agent, and the "evil" being in the *error* of a directing agent. Sense-knowledge also is good—God himself possesses it (Gen. 3:22) in a way that is absolutely free from error and lust—but the use of sense-knowledge may be either wise or unwise, and therefore the use of it, and the result of such use, may be either good or evil.

The Origin of Error-Ideas

Sense-perception does not cognize *all* of the characteristics of a thing, hence sense-knowledge cannot include *all* of the *facts* related to any object; therefore, ideas, deductions or conclusions, deduced by the subtle faculty from sense-knowledge *alone*, are erroneous in degree, or in proportion to the incompleteness of the evidence from which they are deduced. For this reason sense-knowledge, and the ideas deduced therefrom by the subtle faculty, *cannot* become infallible—wise and good—directors of substance-action.

Led by Wisdom—Not by Sense

The "conscious I" and its subtle faculty should consider the Wisdom-ideas revealed by inspiration from divine Understanding inhering in Life itself or Being; it should also consider the sense-knowledge derived through sensation inhering in substance: but the sense-knowledge must be kept subject to divine Understanding for completion or comprehension, so

that it may be interpreted in the *fullness* of the Light, and hence in the light of *all* the facts involved.

The Executive

So then, the "conscious I" of the individual—the "offspring" of the unification between Being and substance—abides in the great center where the *two* coadjutate as *one*: on the one side, in the chief center or organ where Life itself or Being functions, the "I" discerns the ideas revealed by inspiration from divine Understanding inherent in Being; on the other side, in the chief center or organ where substance functions and its characteristics manifest, the "I" perceives a sense-knowledge of things and all the marvelous tendencies inhering in substance.

Both are essential, and in their coadjutive action there is no error, and therefore there can then be no evil results; but error, with its consequent evil results, originates when the "conscious I," feeling in the substance-center the tendencies or impulses of substance toward action, chooses to act *independent* of, or *undirected* by, the Wisdom-ideas discerned in the chief Life-center, as inspired from divine Understanding; and this action, independent of divine Wisdom, is directed by the "wisdom" (I Cor. 3:19; Jas. 3:17) or ideas, derived by the subtle faculty from sense-knowledge *alone*, which is necessarily erroneous in degree owing to its incompleteness. And this action, directed by erroneous ideas, inevitably produces discord, disease and disintegration in the organism. "In the day thou eatest thereof, dying thou shalt die" (Gen. 2:17).

Substance was brought out of formless chaos and formed or organized into creations; this action was directed by the *ideas* in the Wisdom-words of God (Gen. 1:1-31); action independent of or contrary to the direction of those constructive Wisdom-ideas will necessarily tend to disintegrate the organism and thereby tend to return the substance-elements to the original chaos. These are fundamental facts.

Immortality

Coadjutive unity between Life or Being and substance, by the choice of the "conscious I" or soul, is the secret of

perpetual existence for the individual, in body, soul and spirit. A *permanent* organization of substance in an individual organism is impossible, when the substance-action is undirected by or independent of the Wisdom-ideas inspired from divine Understanding.

All these things are symbolized in the tragedy of the Garden of Eden: Eve sought self-sustenance, self-gratification and self-wisdom, by means of sense-knowledge, *independent* of the Wisdom-words of God (Gen. 3:6). Inspiration had revealed to Adam and Eve that such an existence—*self-existence*, or independent god-hood—was impossible to mankind; Eve, who represented substance and in whom substance-tendencies predominated and therefore seemed most real and true, did not accept or believe the revelation of inspiration, and so chose to learn by sense-experience; but sense-experience ultimately corroborates the revelations of inspiration. (Gen. 3:1-8.)

Peter could say by inner revelation: "Thou art the Christ!" But Thomas must know by sensation—he must *see* and *feel* in order to know the truth (Matt 16:16-17; John 20:24-29). Finally *all* shall know the truth, whether by revelation or by sensation, or by both (Isa. 11:9; Phil. 2:10, 11), for the Father, in infinite love and wisdom, has provided for all.

Putting on Immortality

When the *complete* or perfect unity is established between the Spirit of Life and the body-substance of the individual, the body-substance becomes transformed or *spiritualized*: its *condition* is changed. Thus the corruptible body becomes incorruptible, the mortal body becomes immortal, and the natural becomes spiritualized; the human nature "puts on" or "partakes of the divine Nature," and the son of man becomes a son of God—a *new* creature—regenerated by and reborn of the Spirit of Life (I Cor. 15:44-57).

"Except ye eat the flesh of the Son of man and drink his blood, ye have no Life in you." But by assimilating the Spirit and Life in the Word of God the individual becomes

regenerated and reborn, and a degree of unity is thus established between Life and substance by means of which the individual is perpetuated or immortalized in body, soul and spirit.

Substance is *one*, but it manifests differently according to the combination of the primary substance-elements: for instance, substance may manifest as earth, air or water, according to the proportion and combination of the primary elements; substance may be *invisible* when the elements are combined so as to constitute air, and certain gases; it may be *transparent* as water, or as certain other materials, when combined differently; it may be *visible* when combined so as to form flesh, and numerous other materials. By compression the invisible air may become liquified and visible; by combustion visible substance may become invisible gases. Substance is readily transformable by combining the primary elements according to definite laws; not only the invisible creation, but the visible—"all things"—were formed or organized by the word of faith, out of substance that was previously or originally *invisible*. (See Heb. 11:3.) And so, in the process of regeneration, the natural body-substance may be "quickened" by the action of the Spirit of Life (which establishes a higher degree of unification with Life), and thus transformed or spiritualized, and so become incorruptible and immortal.

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be *changed*." "For this corruptible must put on incorruption and this mortal must put on immortality." If we live according to the flesh impulses we shall die; but if we through the Spirit do govern the deeds of the body we shall live. For to govern all action by the Spirit of Life in Christ Jesus frees us from the law of sin and death (Rom. 8: 1-23). "Whosoever liveth, and believeth in me, shall never die." "If a man keep my sayings he shall never see death." "It is the Spirit that quickeneth: the words I speak unto you, they are Spirit and they are Life"—Spirit and Life in *unity*. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also

quicken your *mortal* bodies, by his Spirit that *dwell*eth in you." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." It is the *abiding* in this *mutual* unity that makes perfect results attainable.

"We shall not all sleep; but we shall all be *changed*," is still a "mystery" to many. "He that liveth and believeth in me shall *never* die;" and "If a man keep my sayings he shall *never* see death"—these also are "mysteries" that are solved only by the true regeneration which actually spiritualizes the individual, as Paul indicates (I Cor. 3:1).

"Flesh and blood do not inherit the kingdom of God:" the kingdom or realm of heaven is an *inner* realm—"within you"—but, until the individual is regenerated and "born again," he cannot *enter into* that inner realm within him. The "conscious I" or soul of the individual cannot enter, or unify and identify itself with that inner and spiritual realm within, except by being "born" into it.

"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit:" the soul or "conscious I" finds itself identified with the natural, outer or fleshly man, but by regeneration by and rebirth of the Spirit, the soul is *spiritualized* and a corresponding change of condition takes place in the body-substance; then the individual finds himself in conscious unity with the inner realm or kingdom of heaven. These have "partaken of the divine nature" and have "put on immortality;" of such Jesus said: "He that liveth and believeth on me shall never die." (See Heb. 11:35; John 21:23; 11:26.)

"Abraham had two sons, the one by a bondwoman, the other by a freewoman." This history is also allegory, just as the *visible* tabernacle was a pattern of the *invisible* and true tabernacle (Heb. 8:2, 5; 9:24). Both Ishmael and Isaac were sons of Abraham, but Isaac was the "seed" to whom the promises were made, and only Isaac was counted as the heir of Abraham. (Gal. 4:22-31; Rom. 9:7, 8.) Ishmael, the son of Hagar the Egyptian bondwoman, symbolizes "that which is born of the flesh;" Isaac,

the son of Sarah the freewoman, symbolizes "that which is born of the Spirit." (John 3:3-7.)

The Lord God formed the body of Adam of the earth-substance, and then "breathed into his nostrils the breath of Life;" by thus inspiring the Spirit of Life Adam "became a *living soul*" (Gen. 2:7). These flesh-men called themselves "sons of God" (Gen. 4:26 margin; 6:2), much as the Ishmaelites considered themselves sons of Abraham; but the *true* sonship, or inheritance of the "divine Nature," is not received in and cannot be counted from that origin. Only those who are "born again"—*re-generated* and *re-born* by the Spirit of Life—inherit or "partake of the divine Nature," "put on immortality" and are accounted as the true sons of God. The natural was first, the spiritual subsequent (I Cor. 15:44-54); the natural is chrysalid, and preparatory to the spiritual.

We should not condemn and deny our mortal body and thus lose it; we should let the Spirit of Life regenerate, quicken, transform and so redeem it, for thus we may "put on immortality" by "partaking of the divine Nature," and so be "preserved blameless, *body, soul and Spirit.*"

Symbology

The symbology of the Eden account is instructive. Eve represents substance, and hence also the chief substance-center in the individual. The fact that Eve was deceived, in believing the deductions, conclusions or ideas of the subtle faculty, regarding the *use* of a sense-knowledge of good and evil, indicates how and wherein mankind is deceived; and that it is by an error in *belief*, and hence in thought, word and action, that man brings evil *results* upon himself. (See Gen. 3:1-24; I Tim. 2:14.)

Eve is represented as being alone or apart from Adam; this indicates the free-will, or independence in choice and action, given to the substance-center—a freedom from a *dominating* direction of its action by the Life- or Being-center, wherein understanding by inspiration is manifested, which center is represented by Adam.

Eve is represented as hearing and believing the words, conclusions, deductions, or ideas of the "subtle" voice, regarding the *use*, and the *results* attainable by the use, of a "knowledge of good and evil." This indicates the intimate association of substance, and so of the individual substance-center, with sense-knowledge and with the "subtle" faculty; for as previously shown, sense-knowledge and the subtle faculty belong to and originate in *organized* substance, being based upon and growing up out of element-affinity in substance. Sense-knowledge, and the subtle-ideas deduced therefrom, seem more *real* and more *true* to the substance-center, in which they are directly discerned, than do the words or ideas that come by inspiration from Understanding and are discerned in the Life- or Being-center; hence the substance-center believes and accepts sense-knowledge and subtle ideas derived therefrom, more *readily* than it believes and accepts the Wisdom-words that come by inspiration. Man is body, soul and Spirit; until the body-substance becomes spiritualized (see I Cor. 15:44-57; Rom. 8:2-11; John 11:25, 26; Eph. 2:1, 5, 6), it perceives *naturally* only by sensation, through the organs of the five senses; inspiration is spiritually discerned, in the Spirit-part of man. (See I Cor. 2:14, 15.)

But in the regeneration of the body by the Spirit of Life, in which process the natural body "partakes of the divine Nature" and becomes spiritualized and immortal, there is established a more complete or higher degree of unity between the substance-center and the Life- or Being-center in the individual. In this completed unity these two centers may and do coadjutate in perfect harmony, the spiritualized body being perfectly responsive and obedient in all action to the Wisdom-ideas inspired in the Life-center; thus error and its evil results are avoided, and holiness in thought, word and deed become possible and actual.

That Eve is represented as listening to and believing the "subtle" voice, indicates also that the individual is *deceived* by *accepting* the ideas deduced by the "subtle" faculty from sense-knowledge *alone*; for such ideas are always

more or less erroneous and contrary to the ideas revealed by inspiration. There was *some* truth in the ideas spoken by the subtle voice; they were half-truths, or a mixture of truth and error—they were *not* “the truth, the whole truth and nothing but the truth,” because they were deduced or derived from sense-knowledge *alone*, which is *partial* or *incomplete* knowledge, and may be misunderstood.

Eve is represented as seeking *food*, *pleasure* and *wisdom* by eating of the “tree” that yields a knowledge of good and evil, as suggested by the subtle voice; she sought immortality or god-hood independent of the Tree of Life. This indicates that the individual seeks self-sustenance, self-gratification and self-wisdom, which would constitute immortality or independent god-hood, by means of assimilating sense-knowledge; the sense-knowledge is assimilated by thinking, speaking and acting according to the ideas deduced by the subtle faculty, from a sense-knowledge of things.

Every individual who has erred can say with Eve: “The subtle voice misinformed me, and I assimilated sense-knowledge by believing, loving and acting according to it.”

That Adam was *not* deceived, but ate undeceived, indicates that Life itself or Being, in which inheres Understanding, is undeceivable (I Tim. 2:14). Adam believed God’s word and knew the consequences of acting contrary to the Wisdom-word, but he ate the fruit that Eve offered, because of his love for Eve, and a desire to remain with her. With God and life on one side and Eve and death on the other, Adam chose Eve.

This points to or prefigures an infinitely higher love manifested in Jesus Christ. The Word-Son left the glory he had with the Father before the world was (John 1:2-14; 17:2-5, 23, 24; Eph. 1:18-23; Phil. 2:9-11; Col. 1:12-19), descended, incarnated and suffered death in the flesh, in order to reclaim mankind, because he “so *loved* the world.” The Word-God was made flesh, and suffered death in the flesh as Jesus Christ; thus the “only begotten Son” descended into death, in infinite love, in order to redeem the church, his “bride.” This is a “mystery” until its simplicity

is revealed and discerned. (See John 1:1, 2; Heb. 1:2-12; 2:7-14; John 3:8; Eph. 5:30-32; Gen. 2:23.)

Having met error and evil, even unto death, in order to overcome and destroy or abolish them in the flesh, he was resurrected by the indwelling Spirit. A transaction similar to this which he performed for the race must take place also in the individual in the process of regeneration. In that baptism with the Spirit by which we are "all immersed into one body" (I Cor. 12:12, 13, 27) the individual becomes "dead to sin" and is resurrected into new life—a new creature—by the indwelling Spirit. (Rom. 6:1-12; 8:1-11; Col. 2:12, 13.)

Adam and Eve were put out of the Eden-garden, and by the flaming sword were kept from returning to eat of the Tree of Life; otherwise they could daily or continually have eaten of the Tree of Life, thus restoring the body and renewing their life, while continuing in error and sin, with its disintegrating and evil effects. This indicates that man must *regain* the right to eat of the Tree of Life, in order to live forever in harmony and wholeness. This right is regained by *ceasing* to act according to "subtle" ideas, and by obeying only the words or ideas inspired from the Christ-Spirit. (See Rev. 22:2, 14; 2:7; John 6:51-63.) The veil of the temple was rent in twain and the way opened into the most holy place by Jesus Christ; and now whosoever will may "eat" or assimilate the *words* of Spirit and Life, which are the "fruit" of the Tree of Life, and so live forever, in the joy unspeakable and the peace that passeth understanding.

Correct Thinking

The "conscious I" is permitted, while in this preparatory world-school, to choose which thoughts or ideas it will believe, accept and act upon: it may accept the thoughts of God, the ideas inspired from divine Understanding; or it may accept the ideas of the subtle faculty, deduced from sense-knowledge received from substance by sensation. The latter are erroneous in proportion to their incompleteness; the former are infinite Wisdom. The fruit of Wisdom is love,

joy, peace and eternal life; the wages of error is sin, sickness and death—evil.

Evidently, the wise thing to do immediately and finally, once and forever, is to subject all sense-knowledge to divine Understanding, and act only as directed by Wisdom-ideas inspired from divine Understanding.

This is "casting down imaginations, and every high thing that exalteth itself against the knowledge of God; and bringing into subjection every thought to the obedience of Christ" (II Cor. 10:5). "Ye have purified your hearts by obeying the truth through the Spirit."

But we must do this with the *whole heart*. "When ye seek me with the *whole heart* ye shall find me." We must put out of the heart all trust or faith in subtle-ideas as a means of accomplishing good; even more, we must put out of the heart all *love* for the gratification that subtle-ideas promise. Thus is the way prepared to *fill* the heart with the love of and faith in Wisdom-ideas; only the *whole heart* may be *filled* with the Spirit of Life and Wisdom and Power.

Then let us "eat" or assimilate only the Wisdom-words of God, and thereby embody their Life and Spirit, and thus live forever in the eternal love, joy, peace and plenty that the Father waits to give. We may assimilate the words of God, as inspired by the Holy Spirit, by believing them and loving them—by thinking them *in the heart*, and by speaking and acting them; for as a man thinketh *in his heart* so is he, and so *does* he. The "Holy Spirit dwelleth with you, and shall be *in you*"—he will guide you into all truth. as far and as rapidly as you are ready to follow.

Remember that

"The thing thou cravest waits in the distance,
Wrapt in the silence unseen and dumb;
Essential to thy soul and thy existence—
Live worthy of it, call, and it will come."

Hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule.—*Buddha*.

T O D A Y

To be alive—in such an Age!
With every year a lightning page
Turned in the World's great wonder book,
Whereon the leaning Nations look.
When men speak strong for brotherhood,
For Peace and Universal Good;
When miracles are everywhere,
And every inch of common air
Throbs a tremendous prophecy
Of greater marvels yet to be.
Oh, thrilling Age! Oh, willing Age!
When steel and stone and rail and rod
Become the avenue of God!
A trump to shout his thunder through,
To crown the work that man may do.

To be alive—in such an Age!
When man, impatient of his cage
Thrills to the soul's immortal rage
For conquest—reaches goal on goal,
Travels the earth from pole to pole,
Garners the tempests and the tides,
And on a dream triumphant rides!
When hid within a lump of clay
A light more terrible than day
Proclaims the presence of that Force
Which hurls the planets on their course.
Oh, Age with wings! Oh, Age that flings
A challenge to the very sky
Where endless realms of conquest lie,
When earth on tiptoe, strives to hear
The message of a sister sphere,
Yearning to reach the cosmic wires
That flash Infinity's desires.

To be alive—in such an Age!
 Which thunders forth its discontent
 With futile creed and sacrament,
 Yet craves to utter God's intent;
 Seeing beneath the world's unrest
 Creation's huge untiring quest,
 And thru Tradition's broken crust
 The flame of Truth's triumphant thrust;
 Below the seething tho't of man,
 The push of a stupendous plan.
 Oh, Age of strife! Oh, Age of life!
 When Progress rides her chariot high
 And on the borders of the sky
 The signals of the century
 Proclaim the things that are to be;
 The rise of woman to her place,
 The coming of a nobler race.

To be alive—in such an Age!
 To live in it! To give to it!
 Rise, Soul, from thy despairing knees;
 What if thy lips have drunk the lees?
 The passion of a larger claim
 Will put thy puny grief to shame!
 Fling forth thy sorrow to the wind,
 And link thy hope with human kind.
 Breathe the world tho't—do the world deed.
 Think hugely of thy brother's need;
 And what thy woe—and what thy weal?
 Look to the work the times reveal;
 Give thanks with all thy flaming heart,
 Crave, but to have in it, a part;
 Give thanks, and clasp thy heritage.
 To be alive—in such an Age.

—*Angela Morgan, in "Cosmopolitan."*

REALITIES

H. EMILIE CADY



IT WOULD seem almost childish and puerile, almost an insult to the intelligence of one's readers, to assert that the sunlight coming into a darkened room will annihilate that darkness. The merest child knows this, even if he does not understand the *modus operandi* of such fact. The sunlight does not have to make an effort to do this; it does not have to combat the darkness or wrestle or strain to overcome it; in fact, it does not change its course or its natural action in the least. It just goes on calmly radiating itself as usual. And yet the darkness is annihilated the instant it is touched by the light. Why? Because the darkness is not an entity having a reality of its own. It is *no* thing. It is simply the absence of a positive real *something*. And when there is made a way for the something to rush in and fill to fullness the empty space, the *no* thing, then the nothing, the darkness is annihilated, destroyed, healed; and all there is left is the *some* thing, the light.

Where did the darkness go? It did not go anywhere because it was not; it did not exist. It was simply the lack of something, and when the lack was filled there was no longer any lack. So with all negations, with all that is not good, not light, not love, not health, not wholeness. They are each and every one the absence of the Real, and they are all annihilated or healed by letting in a Something, a real Substance which fills full the vacuum.

Remembering that the things which are seen are the temporal, the unreal, which pass away, while the things which are not seen are the eternal, the real, let us carry this thought of the *no* thing a little further. Unhappiness is not a reality because it is not eternal; it belongs in the category of things which pass away. Envy, selfishness, jealousy, fear, and so forth are not real entities in our lives. Each is

a lack of love, its positive opposite. Lack of temporal goods, lack of health, lack of wisdom, none of these things belong to the kingdom of the real because they are all temporal things which will, as the philosopher Epictetus said, "pass away." Nothing is real except the eternal, that which is based on the real Substance, God, that which can never be changed or made less by any external circumstances whatever.

Does this not make a little clearer and more acceptable, a little less antagonistic to the mind of man the oft-repeated statements, "There is no evil, sickness is not real, sin is not real," and so forth? I repeat, nothing is real which is not eternal; and all conditions of apparent evil, of sickness, poverty, fear, etc., are no-things, not entities in themselves, but they are simply an absence of the opposite Good, just as darkness is the absence of light. In the deepest reality there is never an absence of the Good anywhere, for that would mean an absence of God there. God as Life, Wisdom, Love, Substance, fills the universe, or else he is not omnipresent. Who shall dare say he is not? Eventually our best healing of wrong conditions and human suffering is done when we recognize and affirm this great whole of Truth, the Omnipresence of God, refusing absolutely to recognize anything else. The only "absence" which exists is in man's consciousness or lower senses. But in order to bring this matter to the human understanding by piecemeal, to break the bread so that each shall have the portion which he is able with his present growth to assimilate, let us take up a little detail.

Your friend is to all appearance very ill. God is Life—all the life there is in the universe. Is your friend's illness an entity, a "real" thing; that is, an eternal thing? No, it is rather like the darkened room needing only the light to heal, an absence of perfect life in the body. Would not the incoming of newness of life—this perfect life—to all the diseased atoms, heal and renew and make alive? Of course. Well, how are we to let in this fullness of life? We will see later.

Take another example, for bodily illness is one of the least of the woes of blinded humanity with which we have to deal. A mother's precious son is going all wrong. He drinks, steals, breaks his mother's heart with his unkindness and his dissipation. She weeps, rebukes, entreats, lectures, finally nags. What is all this that is killing the mother? It is *no-thing*, nothing at all. It is not real because it is not eternal. It is the *absence* of love, that is all. A perfect flood of love permeating and saturating that boy's being would heal all of his diseases both moral and physical, because he is simply manifesting a great selfishness which is absence of love—the darkened room again. How are we to get the remedy, fullness of love, let in and thus applied to the root of the disease? We shall see.

Poverty belongs among the no-things, the nothings. It is not real for only the eternal things are real, and poverty is temporal. It is an absence of substance, and it is only permanently healed by an inflow of substance to fill the empty space. Sin is not real, for it is not eternal. It is a failure to reach the mark. It is a blind, ignorant outreaching of the human for something not possessed, the sinner desiring and hoping thereby to gain happiness. This empty void, this awful outreaching which resulted in failure is only satisfied and healed by the incoming of a flood of Good which fills full the lack as the sunlight fills the darkness.

In overcoming undesirable conditions in our lives there are two definite ways of arriving in our consciousness to the realization of the Omnipresence of God—the great comprehensive Truth which heals all manner of diseases and makes free, viz: first, we persistently deny the *reality* of the seeming evil; second, we let in the substance of all good.

Everything undesirable passes away if we refuse absolutely to give it recognition by word, deed or thought as a *reality*. This we can the easier do when we remember that nothing is real except the eternal. A wiser One than we said, "Give no place to the devil [evil]." *It is not*. It really has no existence whatever any more than has the darkness which often causes us, children that we are, perfect

spasms of fear and suffering. It has no more reality (remembering what is real) than the fiction of dreams. When one awakens from a particularly unpleasant dream, some moments of definite assertion to one's self that it was only a dream, not real, are required before the heart's normal action returns and the natural breathing is restored. Even with one's eyes wide open the dream seems strangely real, but we all know that it was entirely a *delusion of the senses*, nothing else, no substance, no reality. So the physical and material troubles are not real and will disappear if we refuse absolutely to give them any life or reality by our word or thought. Let us rejoice in words of thanksgiving that this is one of God's ways, simply that evils *are not*. This is our first step.

Now, for the second step. Had man any true conception of the gift of God to him nothing in the created world would be able to withstand his power. We speak of a man's "gift" without realizing how truly we are speaking. We say he is gifted in this direction or that as though he were in possession by nature of some remarkable ability inherited from parents or created by peculiar environment. While many of us are ready to acknowledge in a general way that "every good and perfect gift is from above and cometh down from the Father of lights," even we are not at all prepared for the reception of the marvelous truth of man's full endowment from this Source. When a glimpse of it comes it makes one almost breathless with wonder and astonishment.

"If thou knewest the gift of God to thee!" What is this inestimable gift? What, indeed, but that he hath given the veritable Son of God to be forever within us. This is the marvelous way of creation and also of redemption from all human lack and suffering, Christ-in-you. "It hath pleased the Father that in him [in this Christ, this Son of God] should dwell all the fullness of the Godhead"—fullness of Life, Love, Wisdom, Substance—yes, of the very substance of everything this human man can need or desire. "Christ in whom are hid all the treasures of wisdom and

knowledge." "Of his fullness have all we received."

To have created man thus has seemed best to Infinite Wisdom; and the one object in this life should be with us as it must be in the mind of God to *make manifest this Son of God*. "Unto every one of us is given grace [power, love, life, wisdom, substance] according to the measure of the gift of Christ." Not that God's giving is with partiality. Make no mistake here. The Creator of the universe is no respecter of persons. There are no favorites in his creation. All the fullness of the God-head is embodied in his Son, this indwelling Christ. But this power, life, wisdom, this "all" that makes up the "fullness of God," is manifested only in proportion as we recognize this Christ as the Source of the good we desire, look to him for it, acknowledge him as *All*, and affirm persistently in the face of all opposition that the *Son of God is now made visible through us*.

We are, each of us, small or great, gifted or otherwise "according to the measure of the gift of Christ we have received" consciously. There must be an incoming of this Divine Son of God to our conscious minds. This incoming will depend upon our faithfulness in acknowledging the Source and affirming its manifestation. We cannot idly drift into it. We must speak the words of Truth before Truth will become manifest. Paul said, "The Son of God was manifested to destroy the works of the devil [evil]." Precisely so, just as the light is manifested to destroy the darkness by filling it full. Let us take and definitely use day after day this statement of Truth: "The Son of God in me is now manifested, made visible in my body and all my affairs. He comes not to destroy but to fill full."

Bless the Lord, O my soul, . . . who healeth all thy diseases.—Psa. 103:2, 3.

Carry on every enterprise as if all depended on the success of it.—*Richelieu*.

Our doubts are traitors and make us lose the good we ^{ft} might win by fearing to attempt.—*Shakespeare*.

TEMPLE TALK EXTRACTS

CHARLES FILLMORE



BEING is Spirit; the Absolute, Unlimited Mind, which is made manifest by recognizing and affirming its presence. To bring forth Strength out of Omnipresent Being, man should affirm, "The Lord will give strength unto his people." "I am strong in the Lord and the power of his might."

The spoken word is a powerful manifestor of invisible spiritual forces, and when man voices truth about the All-Potential Being, it is quickly made apparent.

"If we speak of the strength of the mighty, lo, he is there." "Lift up thy voice with strength."

Life is closely associated with strength in man's body. Strength has its manifesting ganglion in the back, and Life in the generative center. Thoughts of fear and weakness relax the tendons and muscles, and the generative organs are prolapsed. The remedy is a union of Strength and Life, with this thought, "The Lord is the strength of my life; of whom shall I be afraid?"

A thought of timidity or fear will be reflected from the strength center to other centers. We may not be afraid for ourselves, but for those we love. This would throw the weak thought to the affectional center, the heart. When the heart is weak we should affirm, "God is the strength of my heart."

Joy and gladness are strength-giving, especially if the mind is fixed on the things of the Spirit. "Sing aloud unto God our strength."

Blessing a thing increases it. The reason is that blessing is always associated with spiritual things, and these are under the dominion of the mind of man. God created man after all other creations, and gave him dominion over "every

living thing." "Blessed is the man whose strength is in thee. Strength and beauty are in his sanctuary."

Power and strength are closely united in soul and body, through the sympathetic nerve extending from throat (power) to back (strength). When one centers the attention at Power, then at Strength, and through repeated concentrations acquires the ability to set up a conscious current of life between these two points, there is a realization of great spiritual energy and might.

"Hast thou not known? Hast thou not heard? The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary. He giveth power to the faint; and to them that hath no might he increaseth strength."

Strength adds power to love. We must be strong in our love for God and man.

"What commandment is the first of all? Jesus answered, The first is, Hear O Israel; The Lord our God, the Lord is One, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Thou shalt love thy neighbor as thyself."

* * * *

In the first book of Samuel, 15th chapter, it is related that Jehovah, through his prophet Samuel, told Saul, king of Israel, to fight against the Amalekites and destroy every one of them, men, women and children, and all of their cattle.

After the battle Saul claimed to Samuel that he had performed the commandment of the Lord. But Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from among the Amalekites: for the people spared the best of the sheep and oxen to sacrifice unto the Lord thy God."

Samuel rebuked Saul, saying, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as

the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

At first glance, looking at this as history, we would say that the Lord was unmerciful to King Saul because he saved a few sheep and oxen. The literal interpretation of such passages from the Bible has turned many people from Christianity. They want nothing to do with the God of the Christians if he is so hard-hearted and revengeful as Jehovah is here depicted. And we do not blame those who are unable to accept such a God. We do not accept him, neither did Jesus Christ. He said, "It is written in your Scripture, An eye for an eye, and a tooth for a tooth, but I say unto you, Love your enemies."

The meaning of the Amalekites who were to be destroyed, is "Warlike dwellers in the vale." To those in spiritual understanding it is clear that the "vale" represents that great realm of mind called the subconscious. The Amalekites are the animal forces, the appetites and passions. These are warlike and destructive in their nature. They are rebellious and refuse to be controlled. The only way to deal with them is to destroy them utterly; that is, to deny them out of consciousness. The mind cannot be cleansed except by complete denial. Jesus Christ carried this so far that he denied his own relatives and said, "He that doeth the will of my Father which is in heaven, the same is my father, and mother, and brother, and sister." He said also, "It is my food to do the will of him that sent me." He kept himself constantly in this Infinite Will, and this is what we must do if we would have the mastery. We think that to worship God is to worship some personality outside of ourselves. But God is Mind, and to worship him is to abide in his mind, to be one with it and obedient to it. This is worshiping in Spirit and in Truth. When we do this, our mind expands, limitations fall away, and we become overcomers. We enter into this mind by obedience to it; we cannot come into it while we are willful and disobedient.

Disobedience has many forms; the most stubborn is

that which absolutely refuses to obey. It stands up for its rights. It tells us that certain things are good for us, that the race has always indulged, and they are necessary. These are Amalekites down in the vale. They have become fixed in consciousness and refuse to abdicate. Take them up and deny them any place. Say, "I am the Son of the living God. I am obedient."

Obedience comes through understanding and recognition of man's relation to God. When we show forth wisdom and purity and all the ideas in that perfect Principle which is God, we are obedient to God.

Let us become obedient; let us follow Jesus Christ by denying utterly all but Spirit, by putting away completely all that pertains to the mortal. Do not cling to physical strength, and claim that it is necessary. Do not cultivate your muscles without the thought of Spirit as the source of strength. If you think of physical culture alone you will eventually become "muscle-bound." This is a form of Amalekite rebellion that must be "utterly destroyed." The only lasting strength and health is the strength and health of Spirit. This you will understand as you gain in spiritual consciousness. Many a one strong in mere physical strength goes down quickly when a disease-thought fastens upon him, while the one who is strong with spiritual strength overcomes easily.

Spiritual health and strength will carry you safely over every thought of disease and over death itself. You cannot be overcome by any mortal thought because you have gained mastery through obedience to the Truth.

Saul representing Personal Will, was rejected as king because of his disobedience. Man was meant to have dominion, but lost it through disobedience. Now he is learning to bring every thought into captivity to the obedience of Christ, and the kingdom within is restored to him through Christ, the Truth. Thus man is coming into his spiritual power and authority.

* * * *

The metaphysician should break the prevalent mental

habit of retrospection, hence he does not review the past. This should be carried into every department of thought. The "good old days" are all right for those who liked that sort of thing, but for those who have caught sight of the glorious *now* there is no sighing for the past nor regret over its waning glories. The present is vital with living energies, and has in its keeping undreamed of possibilities for those who will grasp it and throw all the force of their minds into the declaration of their now present capacities to achieve all the desires of their hearts. He who has learned the dynamic power of his superconscious mind never wastes any time in grieving over wasted opportunities, nor does he ever lose a single volt of energy in thinking about past pleasures.

It may be that the past has its lesson for the future act, but this holds good for those only who square their lives by experience. The spiritually minded drops all that binds him to tradition and precedent; they are of the earth, while his life is henceforth to be cast in spiritual ways, that is, in the consciousness of the Absolute. We are already in eternity. Time is a mortal concept. To the man who has this understanding, the Eternal Now becomes vitalized with a life and substance it never had before.

* * * *

In dynamics, power is increased through attenuation. In mind, power is increased through exalted ideas. These illustrations show us the relation between the world without and the mind within and it is found that they are parallel. Whatever you see in the external, you may be assured has its parallel in mind.

The same law is operating in the spiritual and the material, under different masks of manifestation. The one thing to understand is that whatever we see without, is controlled by something within. This law once revealed to the mind, clears up the whole creation, and shows how God works.

Faith is a power of the spiritual mind, but in all the realms of existence we find faith. The foundation of faith is in the spiritual, but wherever you find the mind at work,

you find faith. Faith in its highest is an exalted idea. And what is the most exalted idea that man can have? That he is spiritual; that he is related directly to the one great Spirit, and that through that Spirit he can do mighty works by faith.

Jesus Christ laid great stress on faith. He always tried to direct the attention of the people to the invisible, the spiritual, by statements like these: "Do you *believe* that I can do this?" "According to your faith be it unto you." "Thy faith hath made thee whole." All through his works there runs a golden thread of faith. Jesus did not advocate faith in material forces of any character. His command was, "Have faith in God."

We would not destroy anyone's faith in the lesser things, but would give him a sure foundation for all faith by directing his attention to the one and only Source of faith, Divine Mind. The lesson for us is how to increase our faith in Spirit. You will find that you have plenty of faith. All men have faith, but it is scattered here and there and everywhere by putting it into a lot of lesser things, and those lesser things finally fail us.

Jesus Christ, in developing his disciples, took Peter as the representative of faith, and proclaimed that upon this foundation he would build the new man, his "church," or aggregation of spiritual ideas. Faith, as demonstrated by Peter in the beginning of his career, was not a very high type. When the truth, which Christ represents, was being tried, Peter denied him—said he did not know him, and swore at him, showing that faith must have been at a very low ebb. When put to the test at the very last, Jesus tried Peter again and again, three times, "Lovest thou me?" Faith and love are very closely related. You must love the Lord, and then you must have faith in his spiritual power and continuity.

Now, this faith which we are all cultivating and striving for, is built up through continuous affirmations of its loyalty to the Divine Idea, the Higher Self. You must have faith in your spiritual capacity and depend upon it right

in the face of appearances. People who are quickened spiritually can do very much greater works through the law of faith than those who are simply in the material consciousness, and once having discerned the power of Spirit we should be on our guard and send forth only the exalted ideas of the spiritual.

We received a letter from a lady who had been asking our spiritual aid. She said that her husband had gone into a certain business venture, and she was very much afraid it was not the right thing, and that he was going to fail. Then she said she had had a dream and asked that we interpret it for her. She wrote, "I dreamed that my husband came into the house, and I saw that both of his eyes were out." The interpretation was that her doubts and fears of failure were putting out the natural insight of her husband. We should be very careful, if we want our friends to succeed, not to fear for them nor doubt their ability to succeed.

Are you responsible for your brother? Yes, in a very large degree, and it is through this action of thought that your greatest responsibility lies. If you want success to come to your child, hold him in faith. If you want success to come to your husband in his affairs, or to the affairs of those you love, hold them in faith. Never think of them in anything but success, and say, "The very Spirit of God enters into all that you do."

I know a man who is a natural pessimist, and if you mention something that is to be emulated he will say, "Now let us be careful about that." If you speak of someone who has been doing a good work for the community, he will always throw in a little deprecation. His whole life has been like sodden bread. Everything falls flat in his affairs and he does not understand why it is. He says, "I have been studying this Truth for years, and I do not understand why I do not succeed." Intellectually he is a Truth-seeker, but it has not taken hold of his Faith-Substance. He doubts and down he goes. When Peter tried to walk on the water to meet Jesus, he went down into the sea of doubt. He saw too much wetness in the water. He saw the negative side of

the proposition and it weakened his demonstration. If you want to demonstrate, never consider the negative side. If there seem to be mountains of opposition to the carrying out of your plans, say with Napoleon, "There shall be no Alps." The man who is in faith, does not know anything about the world's standard of facts. "Faith is blind," say people who are not acquainted with the real thing, but those who are in the spiritual understanding know that faith has open eyes. Faith knows that certain things do exist in Spirit, and that they become substantial and real to the one who dwells and thinks and lives in faith. That one *knows*.

Most Christians are like the old lady who was on a ship during a great storm. She went to the captain and said, "Now I want to know just how bad it is." He told her plainly that they were in a very desperate and helpless condition and finished by saying, "We will have to trust in God." She exclaimed, "Oh, dear! has it come to that?"

A close analysis shows that faith is the foundation of all that man does. The doctor says that faith must accompany the drug before he can have any great success. I remember a story a lawyer told me. A certain attorney was subject to periodical headaches. He had some capsules that his physician had prescribed, which would cure these headaches almost instantly. He carried, for emergencies, one of these capsules in his vest pocket, and whenever a headache came on he would take one and immediately the pain would disappear. Once when he was pleading a case he was seized with a headache. He reached into his pocket, secured the little antidote and swallowed it, and immediately the headache left him. He went on with his argument and after he sat down he wished to make some corrections in his notes and felt in his pocket for a little rubber tip that he carried for that purpose, but instead of the rubber tip he brought out a capsule, and he then discovered that he had swallowed his pencil tip instead of the capsule.

This was an exhibition of faith that deceived itself. Suppose that we should concentrate that same faith on the invisible, the real things, the things of the Spirit, how wonder-

ful would be our demonstrations. How strong we would become in the mighty working power of the Spirit.

Jesus Christ told his followers (and we are all his followers) to go forth and do the works; raise the dead, etc., and do even greater works than he did. How? By exercising spiritual faith, by increasing our power through exalted ideas. We must raise our faith to the very highest in us, and rest in the "assurance" or Substance of its reality.

Jesus Christ had faith in God, and this gave him faith in all men. Spiritual understanding reveals the universality of all things. When they brought to him the lame man on the couch, letting him down through the ceiling, he healed him, as he said, "Because of their faith,"—not of the man himself, but of those who brought him. The faith of his neighbors in the power of the Spirit, did the work for the sick man.

We believe that doctors are doing the very best they know, but if they would only approach a little closer to the spiritual what a wonderful work they might do. They are giving less and less medicine every year. They recognize that there is something back of medicine.

Nearly every doctor of large experience will tell you that he can get the same result with a little sweetened water as with drugs, if he has the confidence of the patient. If the patient can be made to believe that the drug is going to work in a certain way he will carry that idea out to the letter.

Jesus Christ had this higher power, and he healed through the Word. He is the Great Physician. He is the one whom we are to follow; whom we are seeking to imitate, and we do it through laying hold of the Spirit. I would say to you, if you want to do the works of God you must follow Jesus Christ. If you want to elevate yourself out of the physical, have faith in God, and cultivate that faith through affirmation. The Lord's Prayer is continual affirmation from beginning to end.

It has been our experience in developing the faculties of mind, that the more we affirm a certain thing, the stronger

it becomes. But we must have the understanding that our relation to God is as Father and Son; that we exist in the One Mind as a working idea, and that that idea does work in us, as a higher kind of man, even Christ.

* * * *

It is a metaphysical law that there are three steps in every demonstration. First, the recognition of Truth as it is in Principle; second, holding the idea; and third, acknowledging the fulfillment. Pray believing that you have received and you shall receive.

From the teachings of Jesus it is clear that he accepted fully the proposition that God is our Resource and that all things are provided for us by our Father. It is necessary to cultivate these ideas by considering them daily in all that relates to support and supply.

Some religious teachers have tried to make us believe that it is our Christian duty to be poor. But this is not the doctrine of Jesus Christ. We read that the Son of man had not "where to lay his head"; but the old interpretation of this cannot be true, because Jesus was welcomed gladly at the homes of the rich and the poor, and he had his parental home at Nazareth. He dressed as a rabbi, and so valuable were his garments that the soldiers cast lots for the seamless robe, which he wore.

He knew and demonstrated that there is abundance for all, and no lack whatever. This abundance is found in the kingdom of God, and when found everything needful becomes manifest—not through hard labor, but through the realization of Truth spoken into expression by the Word.

But every anxious thought must be put away. If you cut up your true ideas with cross-currents of doubt and fear and anxiety, you cannot expect the Word to manifest.

Do not give too much power to money. Back of money is an idea. Get that idea which money represents, and deal with it in the realm of ideas. Then you will never fall in bondage to Mammon. If our government were not behind our paper dollars they would be worth nothing. If God is the Source of all and has said, "Let man be abun-

dantly supplied," he is back of your call for food and raiment and every good thing your heart can desire. Ask largely and have absolute confidence that your every need shall be met.

Instead of basing your faith on your income, drop from your mind all such limitations and think about the unlimited Resource. If you cling to small ideas and refuse to let into your mind the larger ideas founded on the truth—"All that the Father hath is mine"—you alone are responsible for the manifestation of your small ideas in the appearance of lack and poverty.

When Jesus went into the wilderness of his untried mind, his undisciplined mentality, he was tempted to turn stones into bread. This temptation to try to get supply out of material things comes to all, and must be met as Jesus met it: "Man does not live by bread alone, but by every word proceeding out of the mouth of God." It is the word, the idea, that feeds the soul, body and affairs of man, and unless the Word is recognized and appropriated there is lack somewhere. "The Father knoweth that ye have need of all these things."

* * * *

Jesus taught that there is a power in man which gives him authority over the things of the world. This Principle is the Higher Self, the Spiritual Man, the Christ. If we would succeed we must bring forth this Principle. It gives dominion and mastery.

The description of the last judgment given in the gospels has been used to terrify men and women and thus compel them to unite with the church; but in this day of enlightenment people are not so easily led or driven by fear. They ask for understanding. When they do seek light concerning the judgment, it is given, and they learn that it is all a matter of Law—the very law of Being. They find that for every departure from this Law they must suffer, not in some future time of great tribulation, not in a great judgment after death, but here and now.

What is the Law? It is that universal something in us

of which we are all conscious, that tells us when we are doing right and when we are doing wrong. It may be defined as the innate knowing of right and wrong, and this knowing may be quickened, cultivated. This quickening does not come by the study of material things, but by concentrating the mind upon the Higher Power, the Christ within.

This brings us to the realization of what Jesus meant when he said, "The Son of man shall come in his glory and shall set the sheep on his right hand, but the goats on his left." The Son of man is the Divine Power in man. It is that in us which *knows*. The Son of man is not far away, and his "angels" are with him. Angels are the true concepts of the Absolute. Every man has within him the sheep and the goats. The goats are thoughts of opposition, resistance, stubbornness. All of these must be separated from the true when the Son of man comes into the individual consciousness of the glory of the Father. The real man is the spiritual man, the *I Am*, and when it comes into dominion a great judgment work, a great day of sifting and separation, goes on in the mind and body and in the outer world of the one in whom this quickening, renewing Christ-mind works.

The natural man is in a constant whirlpool of "Yes and No." This is not dominion, and it is not true of the real man. He discerns the real from the unreal, the true from the false, and by his word of authority separates the sheep from the goats. The sheep are the meek, obedient, kind, tender, true thoughts. They are intelligent. In Oriental countries, where sheep are cared for by shepherds who love them, they show remarkable intelligence. The Lamb "that taketh away the sin of the world" is loving, intelligent obedience to the Divine Law.

Sin is always followed by suffering, the "hell of fire," unless you know the Law and identify yourself with the Christ and his righteousness and thus separate yourself from sin. If you get angry your blood will boil; your anger will cook the corpuscles. So with every departure from the law of love, a condition comes that men have named "disease."

But there is no reality in the diseases that are described in the medical books, and no remedy can be found for them in the realm of materiality. They are all the outpicturing of error thoughts, and the only real healing power is in the Christ-mind, where true ideas rule.

The greatest joy of life is service. Many think it is in getting things, but they are always disappointed. It is the people who forget themselves that bless the world with their presence. Selfishness leads to fault-finding and complaining and scolding. Consideration of others' welfare and forgetfulness of self make sunshiny people. They have the secret of happiness and satisfaction. If you are cross and irritable you may know that it is because you are allowing selfishness to rule in you. You want what you want, and when you get it you will not be satisfied. Later you will want something else just as much. Do not allow this goat to dominate you. You will be most unhappy if you do, and the longer you permit it the more unhappy you will become.

A story is told of a rich woman of uncertain temper who dreamed she went to heaven and was being shown about by an attendant. A large mansion attracted her attention and she asked for whom it was built. She was much surprised to learn that it was for her gardener. "Why," she said, "he never saves; he is most improvident." A little cabin near by seemed to her more suitable for him, but she was told that the cabin was for her. She was indignant and said, "Why, I live in a mansion down there." To which the attendant replied, "Can't help it, madam; we are doing the very best we can with the material that is being sent up."

If you want to build so as to break down even in this life, build as worldly men tell you to; but if you want to build so that you shall abide throughout eternity, build as God Almighty tells you to.—*Henry Ward Beecher*.

Wisdom is oftentimes nearer when we stoop than when we soar.—*Wordsworth*.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity Society Correspondence School, 913 Tracy Ave., Kansas City, Mo.

A LESSON FROM PROVERBS



MEN read and study many books that they may gain the knowledge which will give them satisfaction in living. No book is more worthy of study for this purpose than the Book of Proverbs. In plain, simple language, it gives some of the deepest metaphysical truths, and deals with the problems of life in a way which shows that the Wisdom of Spirit inspired it.

Beginning with the twentieth verse of the first chapter, Wisdom is represented as a woman, and the figure is carried throughout the first nine chapters. This personification helps us to grasp the idea of Wisdom as something not only omniscient and loving, but tangible.

James says, "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." In Proverbs we find out more about this asking. It is not to be a half-hearted request, but we are to seek as for silver, and search as for hid treasure. Wisdom is to be loved and earnestly sought; the whole being must cry out for her with intense desire, and then she will be found. When she is found she is to be exalted as the chief thing in life; embraced, held fast as the light and joy of living.

While she is to be sought for her own sake, yet it is interesting and helpful to consider the results of finding her. She brings the very things considered most necessary to happiness. Life, health, riches, honor, peace, safety, freedom, grace of body and all good come through her. In Proverbs we find the following texts, all of them being clear statements of what may be expected by one who loves Wisdom above all else:

"Length of days is in her right hand; and in her left hand riches and honor."—Prov. 3:16.

"Keep sound wisdom and discretion: So shall they be *life* unto thy soul, and grace to thy neck. Then shalt thou

walk in thy way *safely*, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet."—Prov. 3:21, 22, 23, 24.

"Attend to my words; incline thine ear unto my sayings. Let them not depart from mine eyes; keep them in the midst of thy heart. For they are *life* unto those that find them, and *health* to all their flesh."—Prov. 4:20, 21, 22.

"Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, *when* thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straightened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy *life*."—Prov. 4:6-13.

"Riches and honor are with me; yea, durable riches and righteousness."—Prov. 8:18.

"That I may cause those that love me to inherit substance; and I will fill their treasures."—Prov. 8:21.

"Blessed is the man that heareth me, watching *daily* at my gates, waiting at the posts of my doors. For whoso findeth me, findeth *life*, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death."—Prov. 8:34-36.

"By me shall thy days be multiplied, and the years of thy life shall be increased."—Prov. 9:11.

"The tongue of the wise is health."—Prov. 12:18.

Since so much is to be gained with Wisdom, it is well worth our while to seek her, and to seek understandingly. Wisdom is sometimes confused with knowledge and understanding, but the three are different as is shown by the fol-

lowing texts: "Through wisdom is an house builded; and by understanding it is established: and by knowledge shall the chambers be filled with all precious and pleasant riches." While they all work for good, each has its own distinctive character. Wisdom is an intuitive prompting to do the things that make for harmony. If listened to and obeyed it will keep one in perfect peace. "Her ways are ways of pleasantness, and all her paths are peace."—Prov. 3:17. Wisdom leads along the line of least resistance, or rather along the line of no resistance. It works with the Principle of Being; it is in the Principle, and it adjusts all things in Divine harmony. Having this understanding of Wisdom, we can see how it is true, "The Lord by wisdom hath founded the earth."—Prov. 3:19.

Wisdom's part in creation is beautifully set forth in the following passage (Prov. 8:22-31):

The Lord possessed me in the beginning of his way, before his works of old.

I was set up from everlasting, from the beginning, or ever the earth was.

When there were no depths, I was brought forth; when there were no fountains abounding with water.

Before the mountains were settled, before the hills was I brought forth:

While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

When he prepared the heavens, I was there: when he set a compass upon the face of the depth:

When he established the clouds above: when he strengthened the fountains of the deep:

When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him:

Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

There is Wisdom, pure and spiritual; and there is a counterfeit which is called worldly wisdom. It promises all that comes through true Wisdom, but those who follow its counsel are disappointed. Paul declares, "The wisdom of

this world is foolishness with God," and Isaiah foretells "The wisdom of their wise men shall perish." Paul wrote to the Corinthians, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with *fleshly wisdom*, we have had our conversation in the world."

When we come to seek Wisdom, then, we must be willing to deny, to put away entirely all the wisdom of the world. "Cease from thine own wisdom," and find and follow the wisdom from above which James describes as "first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

The sayings of Jesus should be studied in connection with the Book of Proverbs, because he spoke words of true wisdom. The Gospels and Proverbs are strikingly similar in their teachings. "Christ is made unto us wisdom," and when we receive his Spirit, we find that we love to obey his commands. They are not hard rules of action, but the word of Wisdom, showing us the ways of pleasantness and the paths of peace.

Worldly wisdom says, "Stand up for your rights. Contend for your own." This leads to inharmonies, lawsuits, and mental strivings and contentions that cloud the mind and break down health. The Christ wisdom counsels, "Resist not," and loving, willing following of Wisdom leads one up above all mortal, selfish struggling for personal possession, and puts him in the way of the fulfillment of Wisdom's promise, "I will cause those that love me to inherit substance." (Notice the number of strong words in this text—"I," "will," "cause," "love," "inherit," "substance," "fill," "treasures.")

The wisdom of the world promises honor, but it is only worldly honor and fails to satisfy even when gained. Men toil and struggle, and make all kinds of sacrifices for this will-o'-the-wisp of the world's honor, not heeding the voice of Jesus, "That which is highly esteemed among men is abomination in the sight of God."—Luke 15:15. "How

can ye believe which receive honor one of another, and seek not the honor which cometh from God only?"—John 5:44. It is, then, faith-destroying to seek worldly honor. The honor that comes through Wisdom is the honor which comes from God, and one so honored is not vainly puffed up in fleshly wisdom, but has "the ornament of a meek and quiet spirit which in the sight of God is of great price."

The world's wisdom has all kinds of means to offer for gaining and keeping health, ignoring as foolishness and ignorance the true wisdom which teaches that it is the character of man's thoughts and words that determines the state of his health.

Again, worldly wisdom proclaims that the personal man has eternal life; that it is not necessary to lay hold of eternal life, for man has it whether he has the Christ consciousness or not. But the wisdom of Spirit cautions, "Lay hold on eternal life. He that hath the Son hath life, and he that hath not the Son of God hath not life."

And so we might go on, taking up all the blessings possible to man, showing how surely they come if we love and seek and obey Wisdom, and how surely we fail of them if we follow the ways the world's wisdom suggests for their attainment. Wisdom "cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of corals or of pearls: for the price of wisdom is above rubies."

In these days the mind is being studied as never before and laws of mental action are being discovered. One of these laws is that whatever we persistently see in mind becomes manifest in our world. Solomon must have known this law, for he said, "He that hath a bountiful eye shall be blessed." Those who discern the bounty of God, and see abundance and plenty always and everywhere, have a bountiful eye, and they are blessed with abundance.

"The way of the slothful man is as an hedge of

thorns." Here is another evidence that Solomon understood the relation between thought and its manifestation. A slothful man is one who does not think positively and definitely. His way is hedged in as by thorns because he is negative and allows himself to be hindered on every side, instead of going forward with the courage and boldness that overcomes difficulties.

"Death and life are in the power of the tongue."—Prov. 18:21. It seems strange that so remarkable a statement should have been read by people in the ages past without awakening in them the desire to know the truth back of it. Now that the power of words is being studied, Proverbs is found to be full of teaching about them.

This lesson is given for the purpose of calling to the attention of any who may not as yet have discovered it, this rich mine of Truth in Proverbs. It is refreshing to turn from books written in language beyond our comprehension to the book of Proverbs, and there find in a few short, simple words the very truth we have been struggling to understand and failing to understand, because the words hid the meaning.

LAYING DOWN THE LIFE

"I lay down my life, that I might take it again."

This statement of Jesus' stood out boldly before my mind when I awoke in the night. I looked closely, saw in it more than I had ever seen before. It has been supposed to refer to Jesus' crucifixion and resurrection, but as I saw it in the night (the words standing out like objects before me), I was impressed by its tense, and I understood that it was God speaking. "Herein perceive we the love of God, that he lay down his life for us." The words following this quotation, "And we ought to lay down our lives for the brethren," prove that even this "inspired" writer had not the clue that was given to me. The heart of the truth of the statement is this, that as man plants one seed that he may take back its life in many seeds, so God eternally plants his one complete self in the imagination of himself, his ideal

Idea, man (thought man), that he may take his life again in men (many).—*Mrs. Mattie Angel, R. 1, Crab Orchard, Illinois.*

ANSWERS TO QUESTIONS

Many who seemingly never have any thought but of selfishness, have beautiful and healthy bodies. If thought makes the body, how do you explain this?

Selfish persons are usually vain also. Therefore they absorb all good with but one idea in mind, to perfect and beautify their physical bodies. Not having the beauty of Spirit, but desiring to be attractive to their fellow-beings, they substitute the counterfeit, the beauty of form. Since thoughts makes the body, their bodies develop according to the idea they hold in mind, the idea of a beautiful body; and they also in thought know that only a healthy body can be beautiful.

Tell how to make affirmations effective.

In order that food may become effective to carry on the work of the body, it must be eaten, digested and assimilated. So with affirmations: they must be eaten, repeated over and over, and acted on by the Divine Understanding within us (digested); in proportion as these processes are faithfully carried out, the words are assimilated and manifest the fact in the power which clothes our words when we give them forth.

What is the best way to discipline the appetite and bring it under the dominion and authority of the Christ Mind?

In disciplining the appetite we can learn a lesson from the prodigal son. In giving way to the demand of any abnormal appetite, we learn in time that we are but feeding our swinish lusts, which, if we continue long enough, will turn and rend us also. At last we reach the point where we will no longer continue feeding them; then the abnormal drops away, starves to death, and we returning to our Father's house, where in Wisdom as a wise steward, we "give each of them their portion in due season." Appetite

in itself is not evil, but a necessity of our present existence, and is good as long as it is under the control of Wisdom-ideas. But when it is turned over to the sense-ideas, it becomes an evil and a menace to the whole man, spirit, soul and body.—*F. B. Headley, Pataskala, Ohio.*

Tell how to make affirmations effective.

To make affirmations effective they must have the vitalizing power of the inner Word. They must be based upon Absolute Truth. The words that I speak are not mine, but the Father within me. First we must enter into the silence and still our mind from every mortal thought, from everything of the outer world. Affirmations must also be accompanied by faith and love; they must be realized and brought forth out of the very depths of the heart and they will do their part without fail. The following is one example of many of the ways in which the affirmation (the Word) worked for me: I went into the silence with the affirmations which were given out in *Weekly Unity* a short time ago. These were the words: "It is not I, but the Father within, who doeth the works." "I am strong in the power of the living Christ." "I am poised and centered in Spirit and manifest its perfection." I took each statement up in the order given and repeated it over and over, realizing what each affirmation meant to me, and while doing so there suddenly came a feeling, from away down in the very depths of the solar plexus as of something welling up; this feeling kept pressing upward and upward until through my nostrils I very plainly sensed the smell of that beautiful flower called the tuberose. This I called the very essence of the power of the Word.—*Mrs. Sylvester Topp, 217 Robert Ave., St. Louis, Mo.*

ANSWERS TO QUESTIONS IN MARCH UNITY

What is the "ministry of reconciliation"?

Paul answers this definitely and clearly in II Cor. 5:18, 19, 20: "And all things are of God, who hath

reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

What is the "widow's mite"?

Any small sum given to a worthy cause is often called the "widow's mite." But her "mite" was not small. It was her all. It is hardly fitting, therefore, to apply the term "widow's mite" as it is ordinarily applied. When all is given, then it may properly be called the "widow's mite." The lesson taught by Jesus is that a small gift may carry a great capacity for increase if a large thought is back of it. This has proven true in the case of the "widow's mite," which has been used by the Christian church as an idea for large contributions, and great sums of money have been raised every year through the incentive of this example of generous giving.

Why was the command, "An eye for an eye, and a tooth for a tooth" given?

This was part of the old Mosaic law. Jesus said, "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also." Paul says that the law was our schoolmaster to bring us to Christ, and the command, "An eye for an eye and a tooth for a tooth," was evidently given to teach absolute justice. Afterward, when the people were ready, Christ came with a higher law of love, which includes both justice and mercy.

QUESTIONS TO BE ANSWERED BY STUDENTS

How can we follow Jesus in multiplying the loaves and fishes?

Explain, "To him that hath shall be given, and to him that hath not shall be taken away even that which he hath."

Why do some vegetarians refrain from using milk, butter, eggs and cheese?

POINTS IN CHRISTIAN HEALING

*Answers to Questions on Lesson Nine, Preparatory Course,
Unity Society Correspondence School, by*

JESSIE N. LEONARD, a Student.

[The study of this lesson has been very precious to me, for during the study the Christ within myself has been revealed to me. Things that heretofore I have taken on faith have now become a living reality. What this means to me, you know; I cannot tell—words are inadequate to express any such experience. My grateful thanks to you, through whom this has been brought about. This lesson has been a delight to work on, and I have expressed it exactly as I understand it.—J. N. L.]

Question 1. How are germs, bacteria and microbes formed?

Answer. We know that when certain diseases are found in the body, certain conditions are present. The conditions present in diphtheria differ from those in typhoid, etc., and we are told by men, who have made the diseases of the body a study, that in disease minute forms of life, called microbes, are present, the microbe in each disorder differing in form from those present in another disease or in death.

Everything in the visible is created through the mind of man out of the invisible Substance, and it is the office of the intellect, or the Adam part of man, to give the name or character to his creations. Like begets like, every form being clothed with the same character as the thought that formed it. If man is producing disease in his body, then somewhere in his mind he is harboring disease thoughts, for his body is the manifestation of his thoughts and beliefs.

Everything that God made he pronounced good, but everything that is present is not good, so Adam is not using his creative ability as he should. Adam has said there are microbes, germs and agents of destruction, and these thoughts

have produced these organisms of disease and death, for a diseased thought cannot produce a healthy organism any more than a healthy thought can produce a disease germ. Thinking is formative; every thought-form being clothed in character like the thought that formed it. Then thoughts of health and strength will produce microbes whose office it is to build up a healthy organism, while thoughts of disease and death produce microbes whose office it is to produce those conditions.

Ques. 2. What makes the difference in their character?

Ans. All the ideas that man entertains produce living organisms, clothed in character like the thought that conceived them. Every state of mind produces microbes that carry out the work of like character, producing good or ill, according to its source. If then, thought is the only creator, by understanding how to guide the intellect, man will learn how to produce only the good, the true and lasting; microbes of health can be produced as readily as those of destruction, and will be when he is willing to look for the cause instead of being satisfied in trying to cure the effect. If man is not bringing into his life desirable conditions, he must stop thinking the thoughts that produce them. To do this, man needs a guide higher than the intellect, for the intellect has not the ability to discern good and evil; that is not its office. The intellect is the formative power, but for its material it draws from the invisible substance and should be guided in all its works by the intelligence of Spirit. This is God's plan for man, that using the wisdom of Spirit for a guide, he may create in perfection. Adam has not chosen to do so, but has created after his own ideas, hence he is responsible for all these error conditions. But he is a part of God's plan, for God made him, so we are not to ignore him, but transform him. This must be done through wisdom and it is no part of wisdom to pass judgment on things after they have appeared in the external.

When the intellect looks to wisdom for guidance, it will be led into all Truth, and when instead of thinking

microbe thoughts and producing diseased conditions, he (man) thinks God's thoughts after him, he will establish and maintain conditions that will produce perfect harmony within and without.

Ques. 3. What is "I Am"?

Ans. Man, as we see him, is a threefold or three part being; his true self is Spirit, which functions through the mind and expresses in the body. The *I Am* of man is pure Spirit having neither parts nor passions, possessing nothing, yet using all the attributes of the Spirit for its expression. Its home is in heaven; heaven is the center within man where he comes in conscious connection with the Father. The function of the *I Am* is to reflect the pure light of Being, and as a prism breaks up the ray of light into its separate parts or colors, so the *I Am* serves in a manner similar to the prism in transmitting and transforming the fundamental powers of Being for us through man's mind.

All the attributes of Being may be used by the *I Am*. The impulse of the *I Am* is to know, its mission is to enjoy, and when this knowledge and enjoyment are followed in Divine Wisdom, it brings perfect happiness, but when the *I Am* joins itself with the self-consciousness and pursues happiness with the senses as a guide, then man falls from his high estate or true place, and is driven out of the Eden of his consciousness.

The *I Am* or spiritual was intended to have dominion over all things, but instead of recognizing this birthright, and being guided by Wisdom in its desire for expression, it has allowed itself to be led into enjoyment through the sense consciousness; and as the *I Am* identifies itself with whatever it is for the time enjoying, it falls from its high estate in following the thing and forgetting the source. Everything revolves about a center, and when the *I Am* detaches itself from the self-consciousness and connects with the universal or spiritual consciousness, which is the center of man's being, then it has literally formed the kingdom of heaven which is within every ego. When the *I Am* centers there, man can rest and enjoy a thousandfold more than anything the world

can give, and while resting there, he finds all things in heaven and earth subject to his direction. This is man's work, to regain his lost estate and to establish himself in it.

Ques. 4. Why is it futile to study death as a means of understanding Life?

Ans. Death denotes the absence of life. It is, then, a negative condition, and as all life is positive in expression, we can never learn about life, except what it is not, by studying its opposite. Our mind images our thoughts which are carried into expression by the intelligence through the formative power of thought. If we study death, the mind images the thoughts of death in the consciousness and that impress is carried out in the body, because man has the power, where his belief is strong enough, of bringing into visibility whatever he is imaging in his mind.

Death is not a true state, but a condition brought about by man in his experiments with life. Jesus overcame death, which proves that it is not established in Truth, for his mission was to fulfill the Truth. If death, then, has no part in this great scheme of things, but is a false condition brought about by man's abuse of his power, it is unwise and useless to allow ideas concerning this condition to be harbored by the mind.

Ques. 5. What is Life and how brought into manifestation?

Ans. Life is a Principle of Being, and is brought into the visible or external, through forms, the highest degree of life manifestation using the body of man as a vehicle of expression. Life is constant, everywhere present, with character and intelligence, and when life is expressed in abundance it appears as energy and vigor. Character in life is not dependent on its intelligence, though in the higher emanations, should be guided by it.

I Am is pure Spirit, and when it draws upon the things of Spirit, its expression is pure. The greater the idea of life that the *I Am* holds, which is the generative energy, the greater will be the manifestation of life in the body. Life must not only be generated, but there must be a way for its

transmission. Thinking and speaking are the ways man uses to transmit the life-giving principles.

Speaking and thinking life into the living, energizes and vitalizes the form, for by connecting our idea of life with Universal Life itself, we are able to draw from it the energy and vitality which it has in store. Like all other Principles, life is inexhaustible, and is for man's constant use when he uses the right method to bring it into manifestation.

Ques. 6. What is the relation of Life to Substance?

Ans. In the natural world before planting the seed, we see that the soil is properly prepared for its reception; no matter how strong the germ, or how good the care afterwards, if this necessary requisite is neglected we do not get the highest return from the seed sown. This applies in exactly the same way to spiritual things. There is an invisible soil or substance in which thought is planted, germinates and grows. Even though we perceive that life is ever present, waiting to be made manifest, and we speak the words to bring it into visibility, unless we have this Substance for it to express itself through, we will get no permanent results. The stored-up substance of the consciousness should be conserved that it may be used for the development of the higher man. Those who are wasting their substance on the sense man are personally appropriating the tree of Life, which is forbidden. Life must have substance to work in and through, and when the necessary conditions are complied with, will go forth with power to accomplish whereunto it is sent. Man must take care of all the avenues of expression in conserving his life, for through right thoughts, words and deeds, pure living and faith, he can and must build up step by step in the Truth, until he expresses the perfect man.

Ques. 7. What part has Love in the restitution of all things?

Ans. It is through Love in its purity that the restitution will take place, but love needs the help of the other spiritual attributes, for in itself it is not complete. Love sees no evil, therefore draws out only the good; is patient, kind and "vaunteth not herself," but man must develop other faculties

before he can safely trust love to perform her office, for it has neither wisdom nor judgment.

Wisdom, discrimination and power are all needed to bring about a harmonious whole. To man has been intrusted creation, and his mind is the formative power in the world. Then his thought must be perfectly balanced to produce a perfect result. He must think with faith, for faith determines the character of the conception; he must think with judgment that he may discriminate between good and evil, and he must think with power, that his grasp may be strong on the right; and these must all be centered in love, that the thought may be harmonious and balanced. Man has lost sight of the fact that love, the universal magnet, is able to draw to him everything that he needs, and when this knowledge is restored to his consciousness, he will take up the work of restitution the world has so long been waiting for. Man will again be fed by the hand of Love without toil or effort on his part; the elements will be under his control and all the discords now appearing in the earth and sky and sea shall give place to those higher conditions which man is setting up—those of unity and harmony.

Every one has his part to do in bringing about these better conditions, and the first step for each is to find and develop his love center within, and through it to bring harmony into his body and surroundings.

When each one becomes a living magnetic center for good, then evil must of necessity disappear, as the conditions that brought them forth are superseded by those that make for good. Through the power of love, and not through the power of might, God is working through man, and when this love center is developed far enough, man will see that love is powerful enough and is the only attribute that has the necessary qualifications for restoring paradise on earth again.

Ques. 8. What is the relation of consciousness to the "new birth"?

Ans. *I Am* is pure Spirit, and "is the center from which all states of consciousness are generated." It is

superior to all conditions, but determines the state of consciousness through which it will function.

The flesh is one state, the spirit another state of consciousness. If it elects to function in the flesh, it may do so; if it chooses to be born into the Spirit, it has that privilege. Every state of consciousness has its own laws, and the ego must abide by the decision he makes; if the reaping isn't to his satisfaction, the fault is with the seed, or the condition he has set up, and he must abide by the laws of that condition, or change the condition. Everyone in the visible world is functioning through the flesh, and at some time this desire to experience through the senses has been paramount in each ego. *I Am* experiences whatever it has desired, for it is supreme in determining what state or experience it desires to enjoy. Whenever the *I Am* has had enough of experiencing through the sense or fleshly consciousness, it has the power to enter other states, providing the law of that state is fulfilled. Jesus said, "That which is born of flesh is flesh, and that which is born of spirit is spirit," showing plainly that the two births are on different planes. The first requisite in a new birth is to have *the desire*; this opens the way, and the Spirit of Truth has been given to everyone to lead him into all Truth, so a guide is provided. The kingdom of heaven—the home of the Spirit—is within you, so the place is designated. So we find, when we really desire to be born again into the spiritual, or higher state of consciousness, that every requirement is at hand. But we cannot follow after the things of the flesh and enjoy the fruits of the Spirit, and the fruit is the one sure test of the seed.

In the sermon on the mount, Jesus gave his followers the requirements which would be exacted of those who desired to be born again in the regeneration. God's laws never change, and the requirements are the same today as two thousand years ago. We, who are trying to put away the lusts of the flesh, may know by applying these requirements to our daily life whether we are living up to the exactments of the Spirit. We can experience the new birth if we will,

for we have the promise, and Jesus has made the demonstration for us for an example.

Ques. 9. How is the new body constructed?

Ans. After we have consciously desired and started out on the work of regeneration, we find out how the new body will be constructed. Like the old body, it will be built up of our thought-substance. Through spiritual perception we see that these truths that we have discovered or uncovered are the fundamentals that are to be used in the building of the new body, as stones are used to build a structure. The image of our spiritual body is impressed within the secret place of each, but the maker is the only one who knows what the image is, and the Spirit is the only guide to help us discover it. No one outside can help us in this work; none other is needed, for that is the office of the Spirit. These revelations or truths are built into the body in exactly the same way as our imperfect thoughts are now. They are real substance, and through a process of refining the work of regeneration is carried forward and the old is superseded by the new as fast as we consciously and faithfully use these revelations of Truth.

The flesh has no existence in Being, but is a malformation of man, in his ignorant handling of the Substance of Being. The foundation of Life is within our own souls, ever-present, never-ending, but it must be used in the proper way, not squandered or wasted, for it is precious. By Divine revelation we perceive that it is, and by Divine revelation shall we be shown how to use it that the corruptible may put on incorruption, and that the organic substance of the body may, by the direction of the Spirit within, be converted into a new body, holy, acceptable unto God.

Ques. 10. What, where and when is the resurrection?

Ans. Instead of creating after the image and likeness of God, man has created after his own image. He has this privilege as long as he wills, but ultimately he will tire of these grotesque and misshapen forms of his creating and long for his restoration to the perfect image, in which he was made. This desire on man's part is the connecting link

needed to join him with the higher consciousness, which is what he is reaching after. All things in the seen and unseen are for his use, and thought is the creative power alone, so through thought man begins the resurrection of his body.

Spiritual things are not made of earthly materials. Every seed produces after its own kind; then to reap spiritual things, we must sow the seed that yields the fruits of the Spirit. God created man perfect, and as the body builds into its structure the thoughts given it, by holding first in mind to this perfection as our birthright, the right impulse is set up. Strong ideas of Truth will supersede and occupy the places of previous forms if continually fed from the fountainhead of Truth. Thinking thoughts of Truth, or pure thoughts, builds new cells, pure cells, and these in turn are built into the body and through the power of the Holy Spirit within, who alone knows the process, the organic structure of the body is changed into the new body which in its perfection will be the spiritual body.

Each body is a temple of the living God. That is what it is created for and what it must be restored to; and through the power of the Holy Spirit alone can this be accomplished.

If we are receptive, eager and alert to carry out its bidding, we shall find that the body is quickened and all the parts work together harmoniously, and this is carried on until the flesh becomes so refined that all discord is eliminated, and it will be above and beyond the change called death.

All necessary conditions are here now for man to use in his progress to higher things. God has never withdrawn himself from creation, and his part is being fulfilled continually, and man can begin his part whenever he is tired of present conditions. We shall each one be conscious when the change is taking place, for the cares and worries and burdens are dropped and faith becomes a living reality. The body will be transformed within and without as we understand more about the Truths of Being, until it becomes literally a glorified body, and the corruptible will have put on incorruption right here and now.

SUNDAY LESSONS

It has been demonstrated by all systems of instruction that, in order to make a lesson of permanent value to the student, he must not only *think* about it, but must also *express* his thought in audible or written words. Adopting such a system of instruction transforms all religious meetings into schools of recitation, and demonstration of principle. This is our aim in printing the Lessons, with their accompanying questions. Every member of every congregation where the Lesson is used, should study them in advance and write out his answers before going to the meeting. A leader should be appointed, who is a trained metaphysician and capable of explaining questions that have not been clearly answered by students.

The Unity Correspondence School is prepared to give courses of lessons to prospective teachers, that will fit them for the work. All those who have already graduated from this School are invited to write to us for instructions as to the best manner of starting and conducting meetings. The system here proposed has been tested among the people at this Center and found to be very satisfactory. Remember, "It is not I, but the Father within me, he doeth the works."

SUNDAY, MAY 24

THE RESTORATION

Scripture Text—Luke 15:11-24

11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living.

13. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

15. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:

19. I am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring the fatted calf, and kill it, and let us eat, and make merry;

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

SILENT PRAYER: *In all my ways I acknowledge thee.*

The "two sons" are the two departments of the soul or consciousness. The son who stays at home is the religious and moral nature, and the son who goes into the far country, the appetites and passions. Going into a "far country" is separating the consciousness from its parent source. When any department of man's nature is exercised without thought of its relation to Divine Mind, there is a certain separation in consciousness. Independent mental habits are formed and a realm of thought and action set up that has no consciousness of the source of its existence. To avoid this we are enjoined to "do all things to the glory of God."

Any function of the organism used without uniting it in thought with Divine Mind eventually fails. It does not make any difference who you are, if you are exercising any of the sensations of the flesh without first dedicating them to God, and mentally asking the Divine Presence in what you are doing, you will finally come to want.

Hence we should ask and affirm the presence of Divine Mind when we eat our food and when we eliminate it. There should be no distinction or separation in the character of the function. In Being one is as important as the other, and the Great River of Life must flow into all. The

various forms of prolapsus of womb, bladder and rectum are mute evidences of the lack of the One Sustaining Life. These may seem homely truths, but they are vitally important to the health and well being of the human family.

The light of truth is being turned on in this Great Day of the Lord in finance, government and food manufacture, yet men are seeking to hide the "riotous living" of this prodigal son under the veil of secrecy. The time is at hand when this veil will be lifted. All the dark places of the land are to be opened up, and the expositions of iniquity in high places will be appalling, but the error must be shown in order to have it corrected. The purification of the moral atmosphere will make easier the descent of the sunlight of Truth into the minds of those who are seeking righteous ways.

The bounty of Divine Mind will be poured out upon depleted men and women everywhere if they will in consciousness comply with the law of return to the Father's house. The first step is repentance and confession—not to man, nor under theological forms, but to God direct. Say to the Divine Presence, "Father, I have sinned against heaven and in thy sight." Though you may seem "afar off," the Father will see you and have compassion and kiss you and receive you into his presence.

The rejoicing and the feast, the ring and the best robe, symbolize your various possessions of soul and body under the law of conscious unity with God.

SUNDAY, MAY 31

RIGHTEOUSNESS THROUGH PRAYER

Scripture Text—Luke 18:1-14

1. And he spake a parable unto them to the end that they ought always to pray, and not to faint;
2. Saying, There was in a city a judge, who feared not God, and regarded not man:
3. And there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary.
4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5. Yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.

6. And the Lord said, Hear what the unrighteous judge saith.

7. And shall not God avenge his elect, that cry to him day and night, and yet he is longsuffering over them?

8. I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9. And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week; I give tithes of all that I get.

13. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner.

14. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

SILENT PRAYER: *Let the mercy of God descend upon and cleanse me of all sin.*

Undoubtedly the one thing that stands prominent in the teaching of Jesus Christ is the necessity of prayer. He prayed, or in some such manner invoked the presence of God, on the slightest pretext. He prayed over situations that most men would deal with without the intervention of God. The skeptic often asks why, if he was verily God incarnate, did he so often appeal to an apparently higher one. To answer this intelligently and truly one must understand the constitution of man.

There are always two men in each individual. The man without is the picture which the man within paints with his mind. That mind is the open door to the unlimited Principle of Being. When Jesus prayed he was setting into action these various departments of his individuality in order to bring about certain results. Within he was God-identity; without he was human personality.

The various mental attitudes included in the word *prayer* are not comprehended by those unfamiliar with the

spiritual constitution of man. When the trained metaphysician speaks of his demonstrations through prayer he does not explain all the movements of his spirit and mind, because the outer consciousness has not the capacity to receive it.

When we read of Jesus spending whole nights in prayer, the first thought is that he was asking and begging God for something. But we find prayer to be many-sided. It is not only asking but receiving also. Pray believing that ye shall receive. Prayer is also invocation and affirmation. Meditation, concentration, denials and affirmations, in the silence, are forms of what is loosely termed "prayer."

Thus Jesus was demonstrating throughout the night over the error thoughts of mind. He was lifting the mortal mentality up to the plane of Spirit through some prayerful thought. The Son of man must be *lifted up*, and there is no way to do this except through prayer.

One who practices exercises of thought-power discovers that there is a steady growth with proper use. The powers of the mind are developed in manner similar to the strengthening of the muscles of the body. Persistent affirmation of a certain demand in the silence concentrates the mental energies and beats down all barriers.

Jesus illustrates this power of affirmative prayer or repeated silent demands for justice, as a widow, or one bereft of worldly protection and power. Under her *persistence* even the ungodly judge succumbs. The unceasing prayer of faith is commanded in the Scriptures in various places. (See I Thess. 5:17; Rom. 12:12; Eph. 6:18.)

If a man's prayers are based upon the thought of his own righteousness and the sinfulness of others, he will not fulfill the law of true prayer. Self-righteousness is an exclusive thought and closes the door to that great Father-love that we all want. We are not to justify ourselves in the sight of God, but let the Spirit of Justice and Righteousness do its perfect work through us.

SUNDAY, JUNE 7

HUMILITY

Scripture Text—John 13:1-15

1. Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end.

2. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him,

3. Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God,

4. Riseth from supper, and layeth aside his garments; and he took a towel, and girded himself.

5. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11. For he knew him that should betray him; therefore said he, ye are not all clean.

12. So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you?

13. Ye call me, Teacher, and, Lord: and ye say well; for so I am.

14. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet.

15. For I have given you an example, that ye also should do as I have done to you.

SILENT PRAYER: *I am meek and lowly of heart.*

In every act Jesus taught some lesson of soul unfoldment. When he sat at the last supper there was contention among his disciples as to who should occupy first place at the table. This was pride of position. In countries where royalty is allowed, precedence at table is governed by rigid

rules, and pride of rank cultivated and indulged to most ridiculous extremes. Mortal man loves to be "dressed in a little brief authority," and as a rule he is "most ignorant of what he's most assured."

Spiritual consciousness puts to a common level all men and things. In the sight of God there is no great and no small. The Principle of Life supplies the dirty, lazy tramp as fully and freely as it does the most cultured lady. Those who "put on Christ" must do away with rank and title. The love of God in the heart makes man love and serve his enemies with the same service that he gives to his friends. Jesus washed the feet of each of his disciples, including Judas.

The feet are the most willing and patient servants of the body. They go all day at the bidding of the mind, and upon them rests the burden of the thought of materiality. The more we believe in matter the greater the burden laid upon the feet, and the more tired they become.

The denial of materiality is illustrated in the washing by Jesus of the feet. Even Peter, Spiritual Faith, must be cleansed of his belief in the reality of material conditions. It seems a menial thing to wash the feet, but Jesus taught and exemplified the willingness of Divine Love to serve in this humble way, that man may be redeemed from the pride of the flesh.

As Christ cleanses our understanding through his great love, so should we cleanse the understanding of our fellows. The great teacher delegated to his disciples and students in every age and land the ability and power to cleanse the mind of false standards of life. This is not only a teaching but a life to be lived. The true teacher of Practical Christianity must be himself a Christian—a follower of Jesus in all his ways. If there are those who need ministering to, yet like Judas, are possessed of the adverse mind, they should receive the same humble service that is given to those in the faith. Of all the great teachers Jesus was the most impartial and humble. He associated with the despised publican and sinner, and did the menial offices of a servant, that men

might appreciate the unity of the One Life. Every adverse condition will succumb to Divine Love. Pour your love out upon your enemies and they will surrender in the end.

SUNDAY, JUNE 14

I AM AUTHORITY

Scripture Text—Mark 1:21-34

21. And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.

22. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

23. And straightway there was in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26. And the unclean spirit, tearing him and crying with a loud voice, came out of him.

27. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.

28. And the report of him went out straightway everywhere into all the region of Galilee round about.

29. And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:

31. And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32. And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons.

33. And all the city was gathered together at the door.

34. And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

SILENT PRAYER: *In my Christ consciousness I have power and authority over all the evils of mind and body.*

What is the synagogue?

The mentality.

What is it to teach?

To tell the truth about God, the One Supreme Mind.

What is it that is "astonished"?

The undisciplined thoughts.

Who is the man with the "unclean spirit"?

Sense consciousness possessed with the thought that it can find satisfaction in the sensations of the flesh.

Why does it recognize the one who speaks with the authority of *I Am*, as the Holy One of God?

Because it is approached on the side of the subconsciousness, in the silence, and recognizes that it is dealing with a Master.

What is the "rebuke"?

A denial of sense power and an affirmation of peace, followed by a command "Come out of him."

What is the "tearing" and "crying"?

Metaphysically, it is the resistance of the sense thought to Truth. The cause of so-called "epileptic fits" is the spiritual ego trying to put out a false sense ego that has been built up in consciousness.

What is obsession?

The control of mentality by a false state of consciousness.

How does this differ from mediumship?

Mediums give themselves up to any state of mind that chooses to control them. As a rule they are moved by their own subconscious egos.

How shall we avoid all liability to this form of error?

By establishing the Christ Jesus *I Am* in us as the one supreme authority, and commanding all unclean, all impure, and all sense thoughts to conform to its law. Then there will spread throughout our whole consciousness a realization of its fame.

Who is Simon's mother-in-law?

A thought connected with environment. Simon means "hearing," and the inference is that a reflected thought from the outside, hearing some tale of horror probably, has brought on an anxious, fearful state, which has resulted in a "fever."



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.

SOCIETY OF SILENT UNITY.

Unity Bldg., 913-915 Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

May 20 to June 20, 1914

Held daily at 9 p. m.

The peace and harmony of Divine Mind makes me perpetually healthy.

PROSPERITY THOUGHT

May 20 to June 20, 1914

Held daily at 12 m.

"Give and it shall be given unto you." I am now prospered in the observance of this law.

THE PROSPERITY THOUGHT

*"Give and it shall be given unto you." I am now prospered
in the observance of this law.*

Jesus laid down the true prosperity law when he made the foregoing statement of equivalent for equivalent.

Sure and certain prosperity comes to the one who gives good service in the world of temporal things. Tradesmen are observing this law and vieing with one another in giving the best obtainable goods. They know that the people will give in return, and that when they have established a reputation for supplying a good article their fortune is made.

Men of talent are in demand at large salaries to carry on the world's commerce. Fabulous sums are paid to some of these who have large capacity. Rockefeller once said that he could afford to pay a million dollars a year to a man who could handle his business.

At first glance the law promulgated by Jesus may not seem to fit these cases, but a close analysis will reveal it as the underlying principle wherever large compensation is given for service.

If you are not prosperous, study this law and adjust yourself to it at its two poles of action. You must give before you can receive. If you have given, then you must expect to receive. Some people interfere with the law by opposing with their thoughts of poverty and failure, the natural inflow. But if the inflow does not follow your receptivity to it, then look up the giving side of the proposition.

Give what you have to give and do it cheerfully. If you are a teacher, give your words of instruction with your whole heart. If you are withholding your money, give that. Start the law by giving what you count the most valuable of your possessions. If you possess neither talent nor money, give love. There is an infinite storehouse of Love, and it is the most valuable of all the possessions that God has given to men.

SELF-DENIAL

EDNA L. CARTER

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matt. 16:24.

And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.—II Tim. 2:5.



JESUS made self-denial one of the necessary qualifications of discipleship, and the church has very properly tried to follow his injunction. But, in these latter times, there is a growing dissatisfaction with the doctrine of self-denial, and an effort has been made to eliminate it from the Christian life. Perhaps the attempt to do away with it comes, not so much from a willful desire to be disobedient to the Christ teaching as from misunderstanding of what is meant by "self." Webster gives the common acceptance of the meaning of self-denial. He defines it as "forbearing to gratify one's own desires," but he does not distinguish between the Christ man and the personal man, nor does he point out any difference in the character of desires.

Desire is not wrong in itself. It has its source in the need of man, and is the means of leading him out into the expression of all his powers. Through desire he reaches for and lays hold of whatever he thinks he requires for his well-being. It is therefore clear that desire is good; but like all of man's powers it has been misunderstood and made to serve unrighteous ends. All wrong gratification of desire comes from the "flesh," the personal self, and it is the desires of this self that are to be denied.

The consciousness of man must enter into all spiritual growth, so the Christ disciple is required to make himself a willing, positive director of all his forces. One who names the name of Christ, and takes upon himself the obligation to follow him, enters into a covenant with the Lord. Carrying out the terms of the covenant makes one

an overcomer. Self-denial and overcoming are one and the same thing.

One phase of overcoming is what is called the "crucifixion" of the flesh. The personal man rejects the thought that he must be crucified. He wants the crown without the cross. Andrew Jukes, who discerned many spiritual truths and put them into writing more than fifty years ago, says: "The union with Christ, if indeed it be real, must involve daily dying with him. Indeed the very reverse of this is practically asserted. Many seem to think that Christ died in the flesh that they might live in it. They have learned that Christ was crucified *for them*, but they have not learned that they are to be crucified *with him*."

In this day a great effort is being made to use the Divine Law to build up the personal man and gratify all his desires, and the doctrine of self-denial and crucifixion is not popular. So it is well for all who want to find the straight and narrow way that leads to life, to give careful heed to the teaching of Jesus on this point in order to escape the snare of worldliness. Jukes is so clear and emphatic concerning this that I quote from him again: "In these days when pious worldliness is so successfully misusing the Truth of God; when, in the light of the advanced wisdom of this age, self-sacrifice is exploded folly; when the mere fact that a path involves loss in this world, is considered a good reason for our at once avoiding it; when the doctrine of the cross, as it bears on our walk, is not only omitted, but openly condemned; when to give up the world is injudiciousness, and to crucify the flesh a return to law; in such days we do well to look at the burnt offering, as setting before us the example we are called to follow. It is not denied, by some it is even gloried in, that Christianity now involves no loss; the times are altered; the world is changed. A path has been found, a happy one some think it, wherein the highest profession of Christianity costs nothing; nay, in which such a profession, so far from involving the loss of this world, is the surest way to gain its praise. According to this doctrine, Christ and the apostles and the prophets

gave up this world [materiality] for another [spirituality]; but we, in happier days, can possess both worlds. It cannot be."

The erroneous teaching that we can get into the kingdom without the giving up of self makes people impatient, unhappy and dissatisfied, when they pray and do not get for the personal man what he is demanding. Out of this error comes the rebellious cry, "Why do I not demonstrate? Why am I not prospered? Why am I not healed? Why does not God give me this, or that?" Jesus said, "In your patience ye shall win your lives." Those who know that the crucifixion of the flesh is necessary and understand the blessings that are to come through this change in them, are patient in all their experiences, and do not resist the Spirit when it is showing them something of self to be put away.

True self-denial does not make one negative, nor rob him of anything that is really his. It is merely the giving up from day to day of human selfishness. Every act of giving up is accompanied by a positive act of appropriation; that is, we simply give up the old and lay hold of the new. The reason self-denial has fallen into disfavor with some earnest people is because they have looked at it as a continual giving up without seeing that for every denial there must be an affirmation; for every negative, a positive; for every loss, a gain.

When Paul told Timothy that a man was not crowned except he "strive lawfully," he gave expression to a truth that is written in letters of fire throughout the universe. There is no true and lasting success along any line except it is brought about under the Divine Law. Let those who will, mock at the "no cross, no crown" doctrine, but the wise overcomer knows it to be an absolute law in his spiritual growth. The crown of life is won only by those who give up everything pertaining to the personal that they may grow into spiritual righteousness. The way to life is by a complete transformation of the old man through daily dying to self, and daily living in Christ. So Paul says, "Every man that striveth for the mastery is temperate in all things; now

they do it to obtain a corruptible crown; but we an incorruptible." This incorruptible crown is the "crown of Life."

A good overcoming affirmation is, "I am Spirit, and all my desires are spiritual. I have spiritual discernment and through it I am kept from desiring to satisfy the flesh. My own comes to me through the Divine Law. I do not seek to use the Law to gratify the personal man. I do not look upon the giving up of the flesh as a great sacrifice. I know that I am merely giving up that which amounts to nothing for the gain of the eternal, incorruptible riches of Spirit."

While the principle back of self-denial is always the same, the experiences of those who are in the overcoming life are not necessarily similar, but may be entirely different. For instance, one who is much given to personal ambition, and the tendency to be domineering and too self-assertive, needs to be disciplined in a very different manner from one who is timid and lacking in self-confidence. One of strong personality, in order to "strive lawfully" under the Divine Law, should conform to the meekness and lowliness and humility of the Christ. A timid one should keep in mind his oneness with the All-Power, and his equality with all other Sons in Christ.

In the matter of prosperity, no one will be crowned with success unless he strives according to the law, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The personal man's clamor for things to please his vanity and pride is not the prayer of faith, and has no promise of an answer. But this should not discourage those who are earnestly seeking the kingdom from asking for supply and support. They have the promise, because they are fulfilling the law of self-denial, and they need not lack any good thing.

The whole New Testament is rich with assurances of blessings that come from denying self and giving up all for the Christ life. But the surest way to know of these blessings is by complete consecration, so that with Paul one may say: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

INTERPRETATION OF DREAMS

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction, That he may withdraw man from his purpose, and hide pride from man."—Job 33:14-18.

God has taught his people in dreams since the beginning of history, and he is still instructing them in the same way. Dreams are such a common experience that many people pass them by without giving them the consideration they should have. Others interpret them literally, and thus lose the real lesson.

The language of dreams is symbolical; for instance, in dreams cattle represent reserve strength; horses, vitality; a little child, a new state of consciousness; a funeral, the passing away of some error state of consciousness which the person who dies represents. These are just a few suggestions which any one may carry out at length, and apply in his own case as he discerns the idea which the dream represents.

We receive from our members many letters asking the interpretation of dreams; some we can answer, others are related to some personal experience of the writer, which we would have to know in order to interpret the dream. Every dream has a meaning and will become a source of information to the dreamer if he knows how to interpret the characters. They should not be taken literally. They stand for ideas and thoughts, and usually bear upon some matter that the dreamer is interested in. In getting at their meaning first resolve the events shown in the dream into ideas. This will give you the key with which you can unlock all the rooms of mystery.

The following interpretations were made by various workers in the Society of Silent Unity. —

I dreamed of someone climbing over my body, with the apparent intention of sharing my couch with me. The question, whether it was a male or female intruder, never rose to my inner consciousness. But I imperatively demanded, "Who are you?" and received the answer, "Sin." I grew somewhat excited, and called strenuously and incessantly, "Papa, mamma, papa, mamma," with all the courage at my command; but felt so impotent. After struggling a while, I came into the positive knowledge that a powerful hand was forcefully held over my mouth, compelling silence, and leaving me fighting for the breath of life. I then realized that that was why my cry for help remained unheard. I awakened myself by hearing the reverberations of a thundering, triumphant "No."—• • •

Your dream was the result of a negative state of the body, due doubtless to excessive labor which permitted the carnal mind to dominate you. In your sleep you fell below the line of spiritual dominion and the negative, sinful, fleshly nature tried to assert itself, but the spiritual man was close at hand and you said, "No," and you awoke in the consciousness of its power and authority.

* * * *

I dreamed that my brother and I were in a neighborhood of immense dwellings. There were other people with us, but I do not remember who they were. Several of these houses were empty, and my brother and I went to the door of one and looked in. What seemed like two rooms with a very wide door between seemed to stretch away to the back of the house. But to one side of the front room there was another room two or three steps above the floor. The door was closed, but looking underneath the door, we saw the feet of a man who was coming toward the door from the inside of the room. When he opened the door and saw us looking into the house, he immediately drew a gun and commenced firing at us. There was no sound, but what seemed like buck shot flew all around us, hitting us in the face and on the head. We were uninjured, but the man kept firing. We ran out into the open, and then it seemed that the ground was all covered with snow. There was a great open space right in front of the house, and the man stopped there, apparently to refill his gun. My brother also seemed to have a gun, but he stopped, and threw it high into the air. Then we ran on toward the back of some other houses. My brother was holding back, and said something like this in a whining voice: "Let's not run. If he has to kill someone, he might just as well kill us. We have nothing to live for." I urged him to follow me, and we kept dodging behind houses so the man wouldn't see us. He was then firing into the air, but was looking all around for us. After awhile, we came to a great field with a fence around it, and at the other side of the field, I knew there was a car line. I almost pulled my brother after me, telling him we were just about in time for a car to take us back to the city. Still he kept whining and begging for me to let the man shoot us. I told him we had everything to live for, and was determined not to let the man shoot us. When we got to the car line, I no longer felt afraid, as I was sure the man had lost sight of us. But just before we reached the street, what seemed to be the last car shot by us. I told my brother we would have to walk to town, and started in that direction; but both of us sank down into a great drift of snow, and then I awoke.—*M. B.*

In your dream you represent the intuitive perception of Truth, and your brother intellectual perception of the Truth. The immense dwellings are states of mind or thought-egos that you have built up. The other people with you are thoughts that you have now and then, but which you have not yet established in your mentality. Empty houses indicate that they need filling with the substance of Truth. They are cleansed and ready. All the powers and faculties should be filled with righteousness (right thinking). To look in the door means to examine the mental processes. The two rooms with the wide door between them indicate that states of consciousness work in pairs and are dependent upon each other, i. e., love and wisdom, will and reason, strength and power. You should examine your mentality to find out what thought processes need filling up with the substance of Truth. The rooms stretch away to the back of the house or constitute a large part of your thought for the time being. The first room represents objective thinking. The other room above the floor is the realm of the intellect. The man in the room that fired at you is some thought that you must gain control of. What the thought is you can find out by self-examination. You do not know how to deal with him, because you are away from home (you are not using the power of *I Am*). We often fear our own thoughts and attempt to get away from them. The ground covered with snow indicates that the idea of substance is covered or enveloped in crystallized thought. The intellect does not know how to eliminate the adverse thought, so it gives up by discarding mortal methods (guns). Fear is built up by the intellect. Intuition when quickened by Divine Wisdom does not flee, but meets all conditions of mind and rectifies them. "The devil [adverse thought] goes about like a roaring lion, seeking whom he may devour." The car line represents a mortal way of getting rid of wrong states of mind by outward methods, as going to church or changing the environment. The intellect begging you to let the man shoot you, shows that apart from God it does not know the

joy of living, but rather believes in fate, predestination, etc. The car shooting by you shows the futility of depending on intellectual ways or mental science for salvation. Your determination to walk to town indicates a belief in personal might and power as sufficient to overcome. This is never successful. Unless we affirm unity with the *I Am* we sink in ready-made, crystallized thought.

* * * *

I dreamed I was in a large crowd that was surging restlessly about. I seemed to be quite busy at something, I do not know what, and I was very tired and sad. I found I was being crowded in my work by a large negro who was sitting with his back to me. He was very large and a fine looking, cleanly dressed negro, and seemed to be a personage of some considerable consequence. I thought I noted this as I asked him if he would please move farther away so I would have room for my work. I thought he then turned and for the first time took especial note of me. I knew he was mentally commenting that my hands were small and white and capable, and then he sized me up generally as having certain abilities for which he had use; and was noting that I seemed to be absolutely alone for all there was such a crowd. Instead of moving out of my way, he crowded me all the more as though to hamper me in my work and reduce me to helplessness—and then I awoke in alarm and fear.—*I. G. L.*

The crowd represents your thoughts, and the surging about shows that they are not poised. Being busy means activity of the mind. The negro represents ignorance. The attitude you used shows that you lack confidence in your own ability, or you would not have used the servile tone you did. By recognizing apparent lack of understanding it seemed to grow to great importance. Had you understood that you were not alone, but were one with the Father, you could have at once dispersed it.

Your dream indicates that you are allowing your ideas of lack of understanding, and your condemnation of self, to hinder your perfect expression of your true self. A helpful thought for you to hold would be: "It is not I, but the Father within me, he doeth the works."

* * * *

I dreamed my father was lying on a couch with a snake stretched out along his side, looking at me with yellow eyes. I was not afraid. I was lying in a bed opposite them. The snake gave one spring over

my bed and went away. Another dream I had was about a red horse in bed with me, just walking about and lying down. Then I had another dream of a lot of cats in a corner of a room. They were all sitting about. Some were white. They were not ugly. Last night I had another dream of a policeman holding a little black in his arms.—*Mrs. A. M.*

Your father represents faith. Lying down means that your faith is lying dormant. The snake represents sense-consciousness, and lying by your father denotes that it is hereditary. Yellow symbolizes wisdom, and the snake's yellow eyes means a subtle, occult wisdom. That the snake jumped clear over you and went away indicates it had no power over you. Affirm: "My heredity is from God. I am free with the freedom of Spirit."

The red horse in bed represents the life-force out of place. Walking around means activity of this life-force. This dream indicates that your life-force was being misdirected; that it should be transmuted into Spirit, and turned into the proper channels, to build you up.

The cats symbolize the natural reserve life-forces of your body. The white mean the ones you have purified and spiritualized. The cats sitting indicate that your body consciousness is inactive, and should be awakened to newness of life.

The policeman in the last dream symbolizes the executive power of the Law. The black represents lack of understanding. This dream indicates that you are holding on to some ignorant idea, by the sheer power of your will. Declare: "It is not I, but the Father within me, he doeth the works."

* * * *

I dreamed of standing in my diningroom looking out a south window at a perfectly clear, blue sky. After a while a white fleecy cloud appeared and moved toward me. As it came nearer I recognized the form of the dear Savior in a white and glistening garment. He was smiling and extended his hand as if blessing me, then turned and went eastward and disappeared.—*Mrs. C. E. Y.*

Standing in your diningroom and looking out a south window indicates a negative state of mind. A diningroom is a place for eating. Then you should be sitting and eat-

ing or appropriating words of Truth. The sky represents the heaven of mind. The white cloud represents the purity of the Christ thought. In a similar way the white, glistening garments represents the Christ body—a spiritual, regenerated body. The Christ is not a man of sorrows. He is always one with the Father—the source of all joy—so he is shown smiling and blessing. He turns to the east or within. Here is the lesson for you. “The kingdom of God is within you.” The kingdom is the Christ Mind. You will realize it by going within and positively affirming words of Truth.

* * * *

One night I felt very lonely, and I was praying God to be my comforter. That very night I dreamed I was sitting in a strange yard, on a small block. A strange man was standing on my right side. I was looking toward the north. I saw Jesus, coming out of the clouds; he threw the clouds back with his hands. He had a long robe on, and a beautiful golden chain, with a cross on it. He came walking toward me very fast, waving with his left hand. Two other men were behind him, but I did not know who they were. I threw myself with my face down on the ground, and called very loud: “Jesus, Jesus, Jesus.” The strange man that was standing by my side made fun of me, and called me crazy. I felt quite disappointed because Jesus didn’t speak to me while he passed. Then I awoke very peaceful, and it seemed like he was right in the room.—*Mrs. A. S.*

Sitting in a strange yard, on a small block, indicates a belief in separation from God and in the littleness and limitations of the world of sense. This is your lonely state of mind. The strange man standing on your right side represents the intellectual conception of Truth. Looking toward the north means lifting up your consciousness. When you do that you see and realize Jesus (*I Am*) coming in the clouds of heaven (Divine Mind). Throwing back the clouds with his hands, is denial of ignorance and mortal limitations. The robe is the garment of righteousness. The cross indicates that personality must be crucified, and the golden chain, the value and perfection of Truth. *I Am*, or the Word, “runneth very swiftly.” The two men following represent the future and the past.

Deny them both. "Get thee behind me, Satan." To throw yourself down on the ground indicates that you become receptive and obedient to the Spirit. Calling on "Jesus" means that you are striving for the aid of your spiritual *I Am*. *I Am* speaks in the soul. Your brother, the intellect, does not understand. The intellect is at enmity with God and makes fun of you, because spiritual things are foolishness to it. The entrance of *I Am* into the consciousness brings peace along every line.

* * * *

I dreamed that I was flying. Sometimes I go so high and then again I can go anywhere I want to, and I feel so good. Then I went to bed and two hands came over my head, and they did not go away for a long time. It was light and the hands were very large and white, and I was so afraid. I thought I was dying and wanted my husband to know, but could not wake him. I took hold of one of the fingers and still it did not go. And then I thought of the Lord, and began to pray; and then after a long time they left, but it seemed that when I prayed I was not so afraid.—*Mrs. P. B.*

Your flying in your dream, and rejoicing in it, shows that you have come up out of the limited consciousness into the Absolute Realm of Spirit, and that you were in spiritual illumination; consequently you were free from the error belief of materiality and material conditions. Your being able to fly wherever you wished shows that you were in consciousness of spiritual freedom and had complete control through your *I Am* (Christ Dominion). The satisfaction you felt is the satisfaction derived from communing with the Father within you, and the blessing of his presence.

The two hands represent Power, and their being white shows that it was spiritual Power. The mortal consciousness in you was afraid of this manifested Power, until it realized that there was but One Power (God, the Father), which you prayed to, and then the fear gradually passed away.

Thou shalt be served thyself by every sense of service which thou renderest.

The first wealth is health.—*Emerson.*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

In the second verse of the twenty-second chapter of Revelation, mention is made of the Tree of Life, the leaves of which are for the healing of the nations. This is a sure and unfailing promise of God's power and willingness to heal. This promise is not for the healing of a limited number or a chosen few, but for all the nations; for all who desire the consciousness of abiding, eternal life, health, strength, peace, prosperity and all good. Since it is promised so freely to all, it is evident that the Source is inexhaustible.

The "Tree of Life" is spiritual consciousness, which man attains through prayer and meditation and holding steadily to the Truth of Being. This consciousness is All-Powerful and everywhere-present; the One Source of health, for which countless numbers are searching. They want something, they know not what, and when the Truth is presented to them as the only means of attaining permanent health and satisfaction, they accept it willingly and eagerly. People are inclined in this day and age to be rather reticent in speaking the Word of the Spirit, or in imparting to others the knowledge of the Truth that has come to them, and yet we know that in order to fulfill the law we must give as freely as we receive. Man is but the instrument in God's hand through which the message of Truth is carried to the nations, and if he does not give forth the Truth as it is given to him, he ceases to receive. The following extracts from letters written us by patients and students bear witness of the power of the Holy Spirit to heal

and to bless, and in returning thanks and praise unto God, they are fulfilling the Law of giving and receiving.

HEALING

Fl. Madison, Iowa—I want to thank you for your loving kindness in holding for me the Word of Truth, and I join with you in His praise for the manifestation of the All-Good in Divine Blessing, for I have touched the hem of his garment and I am made whole. Redeeming love, through the Christ incarnate, carried me to the mountain-top where I realized the unifying power of the Divine One, manifesting in me, and the "I am, that I am." I have had so many beautiful experiences that they would fill a booklet. I keep each step in diary form. One night, in answer to my prayer that Christ would manifest himself to me, I was suddenly awakened to behold the most beautiful effulgence of light that filled the room, while through the midst ran a wall or river of gold in color, a living river of electrons, solid, but running in waves of such rapidity I could not conceive, and with a rustling sound which I could plainly hear. It was endless in appearance. I gazed in admiration some moments, when it came nearer and enveloped and permeated every atom and fiber of my being with cleansing power, and I said, "Is this Life?" The answer was, "Christ is Everlasting Life." This was just before I received your second statement, and I have often thought since that if our eyes could behold this Omnipresence, and what a glorious realm we are living in, all fears would vanish. But above all is that sweet communion with the Holy Spirit. The tumor, which is usually removed by a dangerous surgical operation and scraping, suddenly yielded to the Word of Truth. I was holding the thought, "Christ is Truth; let thine infinite Truth be manifest in me." Then directing my thoughts to the inner organs, I said, "These error conditions cannot stand before Truth. Let the light of Truth and everlasting Life now cleanse me and vanquish all error conditions, for his name's sake," and soon something seemed to shoot through me, and in three days the polypus disappeared. Praise God.—*E. D. S.*

Los Angeles, Cal.—I bless you for the help you have been to me and my two girls in the past. My oldest girl has been relieved of long standing catarrhal trouble. The younger girl has been healed of adenoids, her hearing is better, and her eyes are strengthened. I am truly thankful that through your faith and knowledge these blessings have come to us.—*Mrs. H. E. B.*

Salem, Ore.—Inclosed find thank-offering for the service you have rendered in restoring J. H. M. to health. As you remember, he was in the last stages of tuberculosis, with attendant hemorrhages, one month ago. He responded quickly to your treatment, and now pumps water for sixty cows to drink and has driven over the ten miles

of rough road over which it was believed he could not be removed, even in an ambulance. You may discontinue treatment for him.—*E. M.*

Louisville, Ky.—You have responded loyally to my many requests, and I have been abundantly blessed. My husband who has been ill so many months (given up by all specialists, with tuberculosis), has recovered, and is desirous of securing a position.—*Mrs. A. F. W.*

Scottdale, Ga.—It is just two weeks since I sent the telegram to you, asking help for my little daughter. She was very sick and had a high fever. I sent the telegram in the morning and at two o'clock her fever went down. In five days she was as well as ever, playing around as usual. I am so grateful and thank you for your quick response in my need. She will not need further treatment, as she is all right.—*Mrs. E. H. S.*

Beeville, Texas—Am so thankful to write you that the operation is unnecessary, as I am almost healed and I know God has done the work. I know you have worked daily for me. The physician was shocked when he found I was healed.—*Mrs. H. A. H.*

Folsom, Cal.—Within two hours of sending you the telegram a week ago, I was relieved of the soreness and hoarseness in my chest and the fullness in my head; also the nervousness disappeared. I thank you very much for your kind help, and pray God to bless you all abundantly.—*L. C. V. A.*

Berkeley, Cal.—Just a year ago you treated my husband for appendicitis and cured him.—*M. G. H.*

Pendleton, Ore.—It has been some time since I have written you. I received your loving, encouraging letter before the holidays, and to say my requests have been answered is putting it mildly. I have not had a cold this winter, neither has my husband; the first time we have been free in many years, and headaches have ceased to trouble me. One day a headache started in quite hard, but I had the feeling that within me was the power to overcome it. It finally stopped for good when it found it could not even annoy me. And that horrible depression is gone, never to return, I am sure. I never dreamed I would be so happy. My heart is singing all day long in gratitude and praise. My eyes are also greatly improved. One of my greatest sins has been my quick temper. I have almost entirely overcome it. When I begin to feel impatient I say, "Hush! the peace and harmony of God is strong within me."—*C. F. M.*

Snohomish, Wash.—God has blessed me and mine so wonderfully. Every day I bless the name of God for the wonderful light that has come to me. All members of my family are well and hearty. My health was never so good. For more than thirty years I suffered pains of all description and was often bed-ridden. But now I am well and spade the garden as other men.—*J. H. S.*

Los Angeles, Cal.—Some time ago, when I wrote you, I was greatly run down, and stomach was in a serious condition. I was just starving, but even water hurt me. I felt my usefulness was over with, and that I would not live much longer, unless help could come from you, so I wrote you, and I know I felt the good of your prayers as soon as my letter reached you. All at once I felt lighter, more hopeful, and when evening came, sat down to the evening meal, ate without fear, and enjoyed my dinner to the full, slept well and next day went about my household duties as usual, and have been working hard ever since. H. is steadily improving. His transformation is noticed by all; he is so nice and fine looking now, and has not gone out an evening with his old-time companions since I wrote you last. I have so much to praise God for, and I want to express sincere gratitude for all the help and blessings received through your prayers. All through the day and when I am awake at night I ask God to abundantly bless you and prosper your noble work.—*Mrs. F. U.*

Chicago, Ill.—Three weeks ago I had gotten to the place where it was either die or get well. I didn't want to die, so I called for help in one direction, but did not get it. Then it was suggested, by my brother, that I try Unity. He immediately wrote for help, since when I have experienced a great change, both mentally and physically, and am thankful beyond words for the help I have received through your ministry.—*G. E.*

Ardmore, Okla.—About a month since I wrote, asking you to help my boy. He is so much improved that you may stop treatment for him, but I will ask you to rejoice with me, because the Father has heard your prayers and has given my boy a strong mind. He is so good and kind, can now learn as easily as any one and in every way seems to be as intelligent as any child of his age. I am so thankful for these blessings. May the Father's richest blessings be yours.—*Mrs. I. R.*

Yokohama, Japan—I inclose a check and my earnest thanks for all the help you have given me. Please discontinue treating me. The condition of the bowels is healed. I feel that "I have touched the hem of His garment," and a wonderful realization of the Indwelling Presence has come to me. —*F. M. R.*

Houston, Texas—I am relieved entirely of the piles, and feeling much better in every way. Inclosed find love-offering.—*Mrs. E. L.*

Somerville, Mass.—You gave my little girl treatments for her hearing, and she is all right now.—*Mrs. A. M. P.*

Celina, Ohio—I wrote you a few weeks ago for treatment for C. M., who was very ill with consumption. The doctor said he did not believe he ever would get up. I knew there was no help except from God, so I wrote you and also told M. and his wife (both be-

lieve in healing) what I had done. His recovery is wonderful. Please continue the treatments for him. He is fifty per cent better and is up and around. Thanks be to God who giveth us the victory through our Lord Jesus Christ.—*Mrs. F. V. S.*

New Orleans, La.—When I telegraphed you the doctor had no hopes of saving baby. Fifteen minutes after sending the message she became easier, and steadily grew better until now she is cured. May God bless you in your good work.—*C. A. W.*

Hamilton, Ohio—A word about Miss M., whom you are treating. The burns were almost all over one-third of her body, and for some days very little hope was held out, but as soon as your letter and affirmations were received the turn for the better came. The doctors are all wondering what is doing the miracle. One said he never saw anything like it in all his life. Truth is being demonstrated and we are all delighted.—*Mrs. H. H.*

SPIRITUAL AWAKENING

Cassville, Ark.—It is impossible for me to say just how much good you have done me. The fact of the matter is that the whole program of life is now of vital importance to me. My wife, too, has caught the Spirit and she co-operates with me in everything. The affirmations you sent me are truly the greatest help I have ever had. I had a long road to travel when I began with you the work of my regeneration, but I can thank God that every step of the way becomes easier and more pleasant as I feel each day the increasing power of the Spirit within me, guiding, helping me always. I used tobacco for both smoking and chewing before this awakening, but now neither have any charms for me. I am a free man in that respect and in many others.—*R. C. W.*

Milwaukee, Wis.—I have been a disciple of Truth for twenty-five years, and I have had untold happiness in consequence. I realize that love has not been born in my heart until now. Of late, within three weeks, I have, under the heavenly current of your faith and love, distinctly experienced the birth of love, causing unspeakable joy in my soul. All things are changed. All things have become new. The kingdom of heaven has indeed come nigh unto me, and I have the outer manifestations as well as the inner. My bodily strength has doubled. No more do I feel myself a semi-invalid, nor do I expect not to be strong because of years (77).—*Mrs. L. M. D.*

Helena, Mont.—I am so wonderfully blessed in a spiritual way. I sometimes wonder if my experience is not closely kin to "cosmic consciousness." My experience of peace literally "passeth understanding." Then my relief from the trouble for which I asked your aid seems more and more wonderful as the days go by.—*H. L. O.*

New Orleans, La.—My heart overflows with gratitude to our

loving Father, and I wish to express my joy and deep gratitude for the beautiful transformation now taking place in me. I feel that old conditions, of which I told you when asking for help for same, are soon to be among the by-gones of the finished past. A sense of restful peace and contentment never before felt is ever present with me. I know without doubt or fear that I am being supported and supplied by the Source that never fails.—*Mrs. L. L. B.*

San Jose, Cal.—I must own and acknowledge wonderful upliftment spiritually and temporally. My health is better. My son has been converted and is truly a new boy in Christ Jesus. Friends are coming into my midst and all my affairs are taking on added brightness in harmony with my improved spiritual state. Furthermore, I have been enabled by the grace of Jesus Christ to draw others into our beautiful line of thought, and I have no doubt will send you strong testimony of the power of Christ Jesus to save and deliver to the uttermost.—*B. C. B.*

Galena, Mo.—My heart is so full of gratitude to God and to you, dear friends, for all you have done for me and mine. I seem not to find words to express it, but I do want you to know I am thankful. We are all so much improved in health and everything is looking much brighter.—*R. M. L.*

Attleboro, Mass.—I have found great peace through your help and God's blessings, and I thank God many times a day.—*Mrs. J. P. H.*

Waukegan, Ill.—About a month ago I wrote to you, asking for treatments for my parents, and I wish to thank you for the same. Things seem to be entirely changed. The entire household is more congenial. My father is liberal as can be now. I thank you for your assistance.—*Miss B. O.*

Chicago, Ill.—My son, thanks be to God, is now a good boy; goes to high school every day, and comes home every night. I have so much to be thankful for. My husband is going into business in the spring, and is a better man all around.—*Mrs. W. M.*

Laporte, Ind.—The gratitude in my heart to God this morning is beyond words. Your letter brings to us peace, comfort, courage. I have long been a Christian in name, but the past year and a half have felt I must know my Father closer, have him in reality—"Closer than breathing, nearer than hands and feet." My husband gets more out of "Lessons In Truth" than anything I have ever read to him. I did not ask help for myself, but find in asking for others I am wonderfully helped. "I will both lay me down in peace and sleep, for thou, Lord, only makest me to dwell in safety." To feel this as I lie down at night, after so much anxiety of mind and severe illness for over three years is indeed cause for gratitude.—*Mrs. O. G. F.*

Chicago, Ill.—I am so thankful to God for the blessings that my

daughter has received through your ministry in her behalf. Have never seen such good results in as short a time. She is just full of hope, and so cheerful and happy. We are both so happy and glad.—*Mrs. B. L.*

New York City, N. Y.—I thank you so much for what you are doing for me. I have demonstrated to myself several times since you wrote me, that I am governed, guided and protected by the Holy Spirit.—*A. R.*

Manhattan, Mont.—The past three weeks have been the most precious period of my life of fifty years, from the spiritual standpoint. The unfolding to my consciousness of the precious Omnipresence of God, the Spirit, has been a revelation to me.—*Mrs. D. A. R.*

Muskogee, Okla.—The mighty power of the Spirit has most wonderfully manifested itself in my life and affairs. The demonstration has become plainer than ever before.—*Mrs. C. S. K.*

New York City, N. Y.—I wrote you about ten weeks ago, asking you for help, and am truly thankful for the treatment you have given me, for I began to feel the benefit at once. The days of peace and happiness, trust and confidence are indeed good after long months of turmoil and worry.—*Miss C. C. S.*

Lufkin, Texas—It does not seem possible that I could be so happy under the circumstances. I am so thankful that I have learned to trust in God every day, hour, yes, every minute, and can look on the bright side. Thank God from whom all blessings flow.—*Mrs. H. W.*

Arcata, Cal.—About a month ago I wrote you in an affliction seemingly so keen I had no heart to pray, but had a vague hope that Unity could help us. I can now say that the case has worked out harmoniously, far beyond expectations, and peace has come, where before was violent discord. Please discontinue treatment for this. Our financial trouble is also better than at the time of writing. I have been enabled to meet the most pressing claims.—*Mrs. C. H. G.*

Fresno, Cal.—I wrote to you last October, sending you the money I had saved in my prosperity bank for *Weekly Unity*, and asking you to treat my son for waywardness. Praise God, his improvement is very remarkable. He does not seem like the same boy. It has been noticed by my son-in-law and my daughter also, they not knowing what I had done. There is such a remarkable difference in me ever since I came into the Truth. I hear most every day, "Mrs. M., you don't look like the same woman you did two years ago." I have gained in flesh and my health is almost perfect, and there is in me a well of water springing up into everlasting life. I am running a hotel, and the strangest thing is, that although I work hard cooking and am on my feet most of the time, I never feel tired.

Weekly Unity is such a blessing to me. I look forward Monday to its coming, and it seems to have just the message I need. I feel as if I am just beginning to live.—*Mrs. V. M.*

Outlook, Mont.—A few weeks ago I wrote you for business guidance and help in a coming examination. The business proposition has worked out so beautifully, wonderfully, and in such an unexpected way, that I can see only God's hand in it.—*Miss A. D.*

Port Richmond, N. Y.—Through your help there has been a most wonderful demonstration in our home. Things have begun to change—the first in twenty years. My son has been helped financially. My husband's ear and throat are much improved. I wish you many blessings which I know you are bound to receive in your work for humanity.—*Mrs. M. M. K.*

Long Beach, Cal.—You have been helping me in all ways. I have been going through trials which I feel I could never have endured alone. My health is perfect and I am sure God makes all things right. I have also been wonderfully successful in holding the Truth for others. I am inclosing a love-offering, with a heart full of love and thankfulness to you.—*I. M. H.*

PROSPERITY

Elko, Nevada—I am so thankful for all that has been accomplished for me through your help since I first wrote you. At that time we had lost our place. They took our bedding, furniture and all we had. I was sick, and had to be carried from bed to chair most of the time. We owed most every business house in town. Since that time, we have paid all our debts, bought more furniture and bedding and I am able to work. Thank God, I can say we owe no man anything but love. How can I thank you enough for the good I have received since I have been corresponding with you. When I wrote and asked you to help me get steady work, the very next week my wish was gratified. May God bless you all.—*Mrs. L. J. J.*

Nunda, N. Y.—I know you will be interested in knowing that through Unity I have demonstrated prosperity and have overcome physical conditions of about one and one-half years standing, and have demonstrated a home—the first of our own in several years. I am grateful. I can only try to live my gratitude by striving to further the great cause among those with whom I come in contact. *Weekly Unity* and *UNITY* are truly wonderful, and I am indeed glad to have them.—*S. S. W.*

Chicago, Ill.—I received your letter with the statement, "My justice cometh from the Lord, and I trust it to regulate all of my affairs." It impressed me so I dwelt upon it all evening with the result that the next morning I was called in the private office, con-

gratulated on my work, given three dollars per week raise in salary and promise of more.—*L. L.*

Roswell, N. M.—It is with a grateful heart that I write you that our financial affairs are becoming untangled. I praise God almost every hour that one year ago when I was in the deepest trouble financially I learned of you, and through you alone I came into the Truth. May God's blessing be upon you.—*Mrs. J. C. W.*

Atlanta, Ga.—I asked you for prosperity treatments some time in December. Since then I have been successful. My heart is full of gratitude, and I want to thank you for the little leaflet containing so many beautiful and helpful affirmations of prosperity, which have sunk into and through me, and always give me a great spiritual uplift and confidence in that my affairs are Divinely protected. Best wishes for your good.—*L. F.*

Stockton, Cal.—Some time ago I wrote, asking you to help me in my financial and domestic difficulties. You have helped me not only in financial matters, but my health is so much better; I am just as happy as I can be and success seems to come to me from every quarter.—*Mrs. M. J. M.*

Louisville, Ky.—It has been nearly a month since I wrote to you for help in getting a position here. On the 10th of January I received your letter and carefully noted the contents. On the 12th I was called to work for two weeks, and that time was hardly up before I received a communication telling me to file my application for a position. On the 28th I went to work in this place, which I asked you to help to get. During this time many good things have happened to me. Everything is so different than at the time I wrote you.—*C. W. C.*

Atlanta, N. Y.—I am full of praise and rejoicing this morning. Last Saturday I wrote you for help to get us a home, and for prosperity. Now I want to tell you what happened. A friend called Saturday and spoke of a place for sale that I have wanted for two years. I went to see the man and have bought the place. I truly believe that through the help of your prayers this has come to me and I feel like rejoicing and praising God for his wonderful kindness.—*Mrs. A. O. K.*

Midfield, Texas—I am writing to tell you that I received a letter from my mother, whom I asked treatment for a short time since. She wrote that one of her granddaughters came and moved her and my afflicted brother to her home, and that she hadn't thought of such a thing until they came after her. I felt so lifted up when I heard that they were so comfortably situated, even if it should prove to be for only a limited time, that I am praising God, for I know that the Lord sent them to her rescue. I haven't the least doubt in my mind but what they went in answer to prayer.—*E. H.*

NOTES FROM THE FIELD

Mrs. May A. Wiggin of San Francisco has opened a branch Truth Center in Oakland, California. Associated with her are Miss Helena J. Martin and Mrs. Frank G. Andrews. Mrs. Andrews is resident teacher and local manager of the Center. The rooms are at 2332 Valdez street, between 23d and 24th streets. Sunday morning services are held at 11 o'clock; Truth Talks Mondays at 8 p. m., by Mrs. Wiggin; Thursdays by Miss Martin, same hour. Voluntary offerings are received for all services.

Mrs. Harriet R. Kraemer of the Higher Thought Center, 931 East 5th street, Duluth, Minn., has secured for an associate worker Miss Elizabeth D. Meeker. The services at the Center are as follows: Daily meditation, 12 to 12:30; reading circle, Mondays at 3 p. m.; metaphysical library and reading room open daily. Individual and class instruction in self-unfoldment and spiritual healing.

A Home of Truth is established at 147 West 73d street, New York City, to be operated after the pattern of the Homes of Truth in California.

The Truth Center and Metaphysical Library of Toronto, Canada, has moved from 61 College street to 185 Carlton street, where Mrs. M. M. Hunter-Jones may be found ready to minister to the needs of pupils and patients who come for Christian healing and teaching.

Mrs. Louise P. Perry, Greenwich, Conn., who has been conducting a work in Greenwich, is closing her center there for the summer. The class work in Stamford is to be under the care of Mrs. C. Wardwell, 196 Elm street.

A Truth Center is being conducted under the direction of Mrs. Myrtis C. Hodges, 453 Channing avenue, Palo Alto, California. The Science of Being and Practical Christianity form the basis of the teaching.

UNITY readers in Cleveland, Ohio, are invited to attend the Truth meetings held at 10406 Euclid avenue at 2 p. m. on Thursdays of each week. Mrs. C. B. Lewis is teaching from Mr. Fillmore's lessons in Christian Healing and Science of Being.

Mrs. Kate Sweaney and Mrs. C. E. Bell, both former members of the Unity Society at Kansas City, Mo., have opened a Unity Center at 1733 6th Ave., Oakland, California. Unity literature will be kept for sale, and teaching and healing will be done.

Put an extra \$1 in with your renewal and have Unity sent to two friends. Three subscriptions for \$2.



UNITY

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When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

CHANGE OF ADDRESS

Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Long Beach, Cal.—Metaphysical Library, 346 E. Broadway.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; Whalan's News Agency, 233 S. Spring St.
Oakland, Cal.—Rock Ridge Truth Center, 5554 Lawton Ave.; California College of Divine Science, 727 W. 14th St.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 2d St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; May A. Wiggins, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.
San Jose, Cal.—Home of Truth, 144 North 5th St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Netherlands, 1860 Columbus Road.
Louisville, Ky.—Kaufman-Straus Co., 4th Ave.
Boston, Mass.—The Metaphysical Club, 30 Huntington Ave.; Miss Lenore I. Joslyn, 616 Blake Bldg., 59 Temple Place.
Portland, Maine—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Detroit, Mich.—Detroit Metaphysical Alliance, 318 Woodward Ave.
Kalamazoo, Mich.—Home of Truth, 211 W. Dutton St.
Duluth, Minn.—New Thought Center, 931 East 5th St.
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
St. Louis, Mo.—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 Newstead Bldg.
Brooklyn, N. Y.—Center of Practical Christianity, 116 Cooper St.
Philadelphia, Pa.—Unity Center, rooms 525-6 Presser Bldg. Annex, 1713 Sansom St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.
Portland, Ore.—New Thought Library, 335½ Main St.; The Metaphysical Library, 308 Central Bldg.
San Antonio, Texas—Unity Society of Practical Christianity, 309 Garden St.
Tacoma, Wash.—Clyde A. Bell, 3122 South 9th St.
Seattle, Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University Place.
Perth, W. Australia—The Truth Center, Viking House, William St.
Toronto, Canada—Truth Center and Metaphysical Library, 185 Carlton St.
London, England—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Gardens, Cromwell Road, S. W.
Edinburgh, Scotland—The Higher Thought Center, 49 Shandwick Place.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of June, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

WORK ON NEW BUILDING BEGUN

The frame building on the front of the lot at 917 Tracy has been torn down and the rubbish has been cleared away. Men and horses are now at work rapidly making the excavation. In a few days the stone-masons will be at work and the new Unity building will begin to rise.

This edifice, when completed, will look like the picture printed in April UNITY. It will be a four-story structure, 40x145 feet, with basement walls of stone, upper walls of brick, and floors of reinforced concrete; a most substantial and convenient office for the printing and circulating of Unity literature and a home for the Silent Unity healing department.

All departments of Unity work are now crowded and this building is much needed. We expect to push the work of construction as rapidly as possible, trusting in God for abundant supply to pay for it.

We believe, and our belief is based upon the countless reports received by letter, that Unity publications are spreading spiritual sunshine, soul comfort, happiness, success and health throughout the world, and that hundreds of thousands of hungering souls are being fed by it.

The new building will make it possible for us to do a still larger work for good. We believe that those who have been helped through the ministry of Unity will continue to give us their co-operation by sending their words of blessing out upon the work as well as introducing Unity literature to their friends.

Those who are blessed with an overabundance of worldly goods will find a contribution to this new Unity Building Fund to be a most satisfactory way of making good use of their surplus.

The Pacific Coast New Thought Convention will be held at Portland, Oregon, Christensen's Hall, June 25th to 28th, inclusive. Elizabeth Towne, editor of *Nautilus*, has been engaged for two lectures, and other prominent and well-known speakers are being arranged for. Write for program June 1st to Perry Jos. Green, 510 Eilers Bldg., Portland, Oregon.

ABOUT "THE NEW RACE AND THE NEW EARTH"

I have been much interested in reading your little book, "The New Race and The New Earth." It is very helpful and full of good thoughts. I must, however, differ from you on one or two points. You state that irrigation ditches will not fulfill the promise that the desert shall bloom. Do you think that the rainfall will be brought to those places? You state the redeemed earth will not be brought about by any man-made plan whatever, and that it is a waste of time to give one's thought to political parties, etc. Yet is it not one of the most obvious facts in this world that the crying need in most countries is good, honest, just government, and the welfare of the people studied instead of individuals? In short, if we had government on thoroughly Christian lines, half the troubles in this world would disappear at once, and the way to get it is to get men imbued with high Christian ideals into politics. I have held for many years the logic of one living on this earth and maintaining his full faculties for as long as it is possible to do so, as thereby he is better able to be of service to the rest of humanity. The longer one lives the greater the knowledge and experience of life must be, and the wisdom stored up. But here is this to be said: the theory and belief that mankind can conquer death and go on living indefinitely has so far not been proved. No person yet can come forward and say and prove beyond all doubt that he has lived two hundred or three to five hundred years in active life.—G. A.

I agree with you that the crying need is good, honest, just government, and the welfare of the people studied. It is just a question of how best to remedy conditions. For centuries men have been trying first this method and that, and out of their mortal ignorance the game of politics has sprung, only to increase the dishonesty and injustice. The remedy as Jesus taught it was an entirely New Order, even the kingdom of heaven. This has its beginning in the minds of men, and through the law of manifestation, which we know is mind, idea and expression, it is established upon the earth, not through any political plan of man but through the outworking of the Christ Mind. Maybe I can illustrate this by what we know of spiritual healing. People who are in mortal thought cannot see that anything is being done for a suffering one unless some material remedy is given. They think those who believe in the healing power of the Spirit are very foolish to depend upon that in time of need; but we know that he is the Great Physician and the only Physician, and that there is no other method of true healing but through his Law. It is exactly so with the healing of the ills of the body politic. There is no question but that it needs healing. Those who can see no other remedy than a political one should no doubt strive to bring about healing in that way, until they come to that place in their understanding where they know that, as Daniel says, "The God of heaven shall set up a kingdom which shall never be destroyed; but it shall break in pieces and consume all these kingdoms and it shall stand forever."

You will find all the way through the teachings of Jesus and the prophets that the kingdom is to be given to a people prepared for it.

"Fear not little flock, for it is your Father's good pleasure to give you the kingdom." "The saints of the most high shall take the kingdom and possess the kingdom forever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him." No man in mortal consciousness, however good he may be in a moral way and however much he may desire to be fair and just, is capable of administering the affairs of the Christ kingdom upon the earth. This mission is given to people who have been quickened, trained and disciplined in spiritual understanding and spiritual overcoming. If we look with expectation to any other way of seeing justice established, we will only be disappointed. The more we give our thought force and substance to the true kingdom, the more we are helping to bring about the reign of righteousness. The man who is not spiritually quickened cannot even have a conception of the standards of the Christ kingdom, much less bring the people up to them.

So far as the proving of immortality is concerned, it has been proved. Jesus demonstrated it. But it makes no difference whether it was ever proved or not. If it is founded in Principle there must be first ones to make the demonstration; and if all waited for someone else to do it, it never would be done. You see someone must step right out with boldness and faith, for what God has promised he is also able to perform.

As to the irrigation ditches, the whole Bible teaches that the earth was cursed by man's sin. Earthquakes, droughts, deserts, and every inharmonious condition of the earth and its atmosphere are produced by man's discordant thinking. To correct an effect, we must always look back to the cause; so if we would free the earth from the curse of sin we must look to and depend upon the righteous thoughts of man to do it.

There is no condemnation by me of any who do not see the spiritual way and want to try still further the temporal and material means of transforming the earth and its government. Each has the right to follow what seems right and best to him. All I would do is to point out to those who will listen, the truth that there is a higher and better way than man of himself has ever conceived or will ever conceive. It is by learning this way and conforming to it that the people are to be changed and brought into righteousness. Of course it takes patience and persistence to be an overcomer. Sometimes the way of man seems to produce quicker results, but those who would fit themselves for the kingdom are not led astray by these. They go on quietly and patiently, working at their own overcoming, helping others to overcome, and lifting up the standard of the kingdom. This is a great work, and beside it, there is no greater.

I trust I have made it clear that I have no argument with political methods. It is just a question of using an entirely different method, one that has no savor of politics, but savors only of Spirit.

Perhaps I should add that the reforms that men are earnestly trying to bring about at this time and the changes we see going on, correspond to the work of John the Baptist, the forerunner of the Christ. There is a breaking up everywhere of old conditions, relations, and fixed, crystallized ideas along all lines—moral, social, political and religious. But all this is preparatory, and our eyes should be kept steadily on the goal, which is the coming of the Christ kingdom in his wisdom and power.—*Edna L. Carter.*

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the June UNITY:

CLASS THOUGHT

June 20th to July 20th, 1914

I am centered and poised in the Christ Mind.

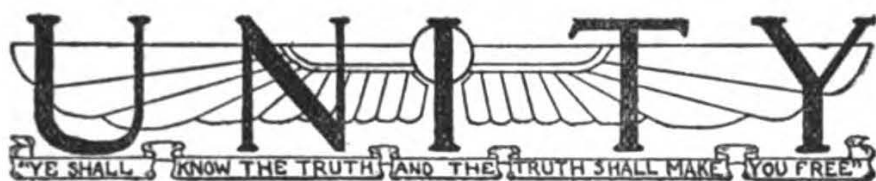
NOTICE TO ENGLISH READERS

The authorized British edition of "Lessons in Truth," by H. Emilie Cady, is published and for sale by L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C., England.

Mrs. Marion Austin Drake is teaching a large class of students in Lincoln, Nebraska. Her topic is "Practical Christianity and Christian Healing." A work is also being done in University Place, just out of Lincoln. For further particulars address Mrs. Drake at 2848 O street, Lincoln, Neb.

"The Bulletin," a Directory of Christian Teachers, Healers and Truth Centers in all parts of the world, will be sent free on application to Unity Tract Society, Kansas City, Mo.

Denver, Col.—Inclosed you will please find the ten points from the "Twelve Lessons in Christian Healing," by Charles Fillmore. I have enjoyed the full course very much, but these lessons have proved the most inspiring and clear of any; just why that should be I do not know, unless my intellect has been illumined with the previous lessons, thus enabling me to grasp and appreciate more keenly the truths brought out in this book.—*E. W. N.*



VOL. XL KANSAS CITY, MO., JUNE, 1914 No. 6

MANIFESTATIONS

ARTHUR DUDLEY HALL

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal:

For where thy treasure is, there will thy heart be also.—*Matt. 6: 19-21.*



IN ORDER that this lesson may be of practical use we should understand the ideas that are involved in the text. We must recognize that the entire lesson deals with the individual consciousness; therefore, let us see what these various thoughts are.

A "treasure" is something which is valued very highly. In our consciousness, our "treasures" are our most cherished thoughts, whether they deal with the realities or the relativities. When these thoughts are centered upon the external things of life, when they are confined to things as they appear, when they are upon relative truths, then we are laying up for ourselves treasures upon "earth," or the visible things, the unreal, the changing, the mere temporalities of life, which are but the result, or the out-picturing of the limited consciousness. It is when we are in this state of thought that the "moth" and "rust," the thoughts which tend to change, destroy, and make utterly useless our treasured ideas and plans, enter and deprive us of the joy of seeing our Divine ideals brought into manifestation.

All of this can be remedied by carefully applying the Christ Principle; then our manifestations will be found to be as we desire them.

Jesus' instructions are that our "treasures," our dearest thoughts, should be firmly centered upon the realities, centered upon life, love, wisdom, understanding, power and All-Good. These realities are wholly within each one; and they are the source of all that is good. All else is but the result of using these realities. The "treasures within" are eternal, fixed, unchangeable, real. They are God—All-Good, and nothing whatsoever can affect them, nor can they be taken away from us, since they constitute the One and Only Presence.

Since our hearts are where our treasures are, it becomes quite necessary for us to keep our consciousness fixed upon only that which we desire, All-Good, because the law of the universe is that like produces like. So it follows that in order to experience only the good things we must be diligent in forming our ideas with only the thoughts, the treasures, we desire to become manifested.

The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!—*Matt. 6:22-23.*

The light of the body, the illumination, the understanding or manifestation, is the "eye," the consciousness. By keeping the consciousness established in the truth that Good is the One Presence, One Power in the entire universe, then, and then only, can the visibilities be wholly as we desire them. It is because we have allowed ourselves to think otherwise that our consciousness has become ignorant, "evil," and we experience disagreeable conditions of body and affairs as the natural outcome of our false conceptions. It is a Truth, a Divine Law, that only that of which we are conscious can become visible, or, in other words, everything of which we become conscious comes into manifestation since thought must find its expression. In this understanding we are clearly able to see that when our consciousness is darkened through ignorant thinking, that is, thinking what is not in harmony with the Truth of Being, our entire world will

be showing forth that which we do not like and which we are striving to get rid of.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

And which of you by being anxious can add one cubit unto the measure of his life?

And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?—*Matt. 6:24-30.*

One of the chief reasons that we do not progress more rapidly in bringing about harmonious conditions in our bodies and our affairs is that we do not stand firmly upon that which we know to be true. We must have the Truth that God, All-Good, is all there really is, so firmly established in our consciousness that we will *know* it absolutely, and then, having the courage of our convictions, we will surely *act* upon it. We indeed cannot serve the Good, the Christ Principle, at one minute and the next minute act in accordance with a false conception of something beside the One Power. The truth is that there is *absolutely nothing but Good* in the entire universe; and this Good is the One and Only Power. When we allow ourselves to think that there are two powers, that there is something other than good, then we become a divided mind. Of course we cannot expect to get desirable results at all times when, in solving our problems in mathematics, we work one day upon the principle that one and one are two and the next that one and one are three. In order to get definite and satisfactory results we must have

a true principle to work upon, then see to it that this principle is correctly and diligently applied to every problem. We must be consistent and stand firmly to the principle we know to be true.

Knowing the Truth that God is Life, and that God is All, that nothing can change God, we readily understand that our life, being God, is eternal, unchangeable, a reality being unaffected by anything whatsoever. The Life is the *I Am*. The Life is the Source from which all things spring. The Life, being the Source, is far greater than the food which it uses in building the body, and also far greater is the body than the clothing which adorns it.

There is but One Source for all supply. This One Source is God, the very Life within each individual. This Life knows absolutely what is needed for its perfect expression and, furthermore, knows how to bring the necessities into visibility. Knowing this Truth that Life is perfect, that Life cannot be changed in the least, we are acting unwisely in keeping our thoughts centered upon the results. All of our attention should be given to first learning what the Law is that brings all things into visibility, and then diligently carry this Law into practice. We know that when a true principle is applied only a true result can be attained. Since like produces like, we know in the beginning that the harvest will be of the same character as the seed which is planted.

Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.—*Matt. 6:31-34*.

Having been conscientious in planting in our minds only thoughts which we want to become manifested, there need be no anxiety as to whether or not our consciousness will be out-pictured desirably. It certainly will be, providing we have planted the right seed and take care that no weeds, or

negative thoughts, are allowed to find any place in our consciousness.

It is only the unawakened ones who expect to get results before doing the work. It is only those who have not awakened to the Truth that God, All-Good, is all in all, that complain about so-called hard times, ill health and disagreeable environments. The awakened ones know that Good is *all*, and are earnest in finding the Good which permeates everything.

Our every problem can be solved. There is *only* one way by which this can be done. Recognizing that everything in the visible world is the direct out-picturing of the consciousness, whether of the individual or the race, we can readily see that to change the results the cause must be changed. Absolutely speaking there is only One Cause. God, All-Good, is the One Cause, because God, Spirit, is the Source from which everything springs. In reality there is nothing but Good, there is nothing but Spirit, there is nothing but Life.

In order to experience only the Good we must necessarily establish within our consciousness the Truth that there is nothing but Good. This is seeking the kingdom, the consciousness of God, Good. It is Jesus Christ's teaching that this kingdom of God is within each individual, it is at hand; and whoever seeks for it shall find it. When once we find the kingdom of God, when once we attain the consciousness that All-Good *now* is established within each one, and may be used at all times for all needs, then we find that our bodies and our affairs will begin to show forth in harmony with the Truth. When we find that we can act as if we are alive, when we can be loving, when we can use wisdom, when we understand the Truth about things, then we have proof that we have found the kingdom of All-Good which is right within ourselves. Having once established this true consciousness we find that the things which we desire of good are constantly being added. These desires being fulfilled come as a direct result of the true consciousness. It is needless to give any thought as to what the result will be any

more than to give any thought as to what would happen if we planted corn in our garden. Let us take our attention off the results and spend our time sowing only that which we desire to reap.

Suppose a feeling of a disagreeable character presents itself in our world. The first thing we are to do is to remember that Good is *all* there is since Good, God, is the One Presence, the One Power. The very Life within each one is God, the Source of all that is good, the Source of all Life, all Wisdom, all Power, all Love. As we become conscious of this Truth we find that Life, Love, Wisdom, Power and Strength begin to show forth in and through every part of our bodies and extend into every condition and circumstance of our affairs.

The second step, which is equally important, is to carry this knowledge into *actual* practice. It will do very little good, if any, to inwardly hold that one is wholly well, prosperous and happy, and continue to act directly opposite. When we say, "I am well," "I am prosperous," etc., we are speaking the absolute Truth, because we are speaking about God, our very Life, and not of the outward expressions of that Life. Let us know that what is true of God is true of each one of us, and what is not true of God is untrue of us, since we are the image and likeness of God, All-Good.

Many times we find that the results are slow in coming into visibility. The mere fact of our recognizing that this seems to be the case prevents us from experiencing the joy of having the true consciousness become visible. Some of us often become discouraged because it seems to take so long for things to materialize. There is absolutely no time nor space in Spirit since God, Spirit, is the One Good Presence. Every true thought accomplishes its mission. It is because we do not see the fulfillment that we are apt to become weary of the task. Let us each one be content with practicing from day to day what we know to be true. Let us refrain from supposing cases in which we feel the principle will not work and begin to apply the Christ Principle just so far as we feel

that it will work. The true principle will *always* work in every instance when properly applied. Let us not give any thought to what may happen tomorrow or the next day. Each one has many opportunities every day in which to practice the application of the Truth that Good is *all* there *really is*. As one practices more and more he finds the results to be more and more in harmony with his desires, and soon he will fully awaken to the Truth of his own Being and find perfect satisfaction because of his Christ Consciousness which is the One Presence and the One Power.

* * * *

We are hearing a great deal today about Practical Christianity. The whole idea of this is to bring the Jesus Christ teaching into practical daily use. The Principle upon which all things are based is just as effective in one phase of life as another. Jesus worked upon this True Principle, for he was able to demonstrate it even in his financial obligations. This True Principle is simply that God, All-Good, is the source of all supply, yes, the supply itself, and we the avenue through which this supply is used.

"All that the Father hath is mine." The Divine Law of Giving and Receiving is seen in operation wherever one looks. What is this Law? Jesus gives it, "Freely ye have received, freely give." All is within us *now* since we have life and are created in the image and likeness of him who is all in all. By giving in proportion as we have received we open our minds to consciously receive all of our inheritance. When we do not give we are not fulfilling the Law, so our demonstrations are not perfect. According to Jesus, we receive full measure, pressed down and running over in return for our giving. In other words, we find that like produces like. We must keep a steady stream of Love flowing in and through us in order that the Divine Law be fulfilled.

Every individual is one with the Source of Supply. By not fulfilling this law of Love he presents to the universe, of which he is one, an obstruction. This occasions a break in the endless chain of supply towards him which prevents him demonstrating perfectly. While by giving fully and

freely of all that he has received from the Source this true consciousness becomes established within him. Being conscious of the inexhaustible supply of all good, one demonstrates always that he can draw upon it to accomplish every desire of his heart.

One says, "Oh, I understand that, but will others carry out this Law?" That does not concern you! Man has made a mistake in looking to his fellow-man as the source instead of his being the avenue through which the supply comes to him. In this consciousness he often becomes worried about the stability of his supply. This idea should be overcome by holding to the truth that the One Source of all supply is God, in whom we live, move and have our being. The supply is inexhaustible and can be brought into expression as the occasion demands. As we realize this all thoughts of worry over supply are eliminated from our consciousness.

Each one is at-one with the Source of All-Good. From now on practice giving and receiving in accordance with the Divine Law of Love. We have received freely; and by freely giving we come to *know* that there is abundance. We hear, "Shall I give according to a former price, or am I to be guided by the actual cost of the thing?" Absolutely neither! The true way is to give as you are inspired. Inspiration is of God, it is *good*. Immediately actualize the inspiration and realize the glorious consciousness which is sure to follow. Do not be guided by anyone or anything! The Spirit of Truth *within* you gives you understanding and leads you into *all* Truth.

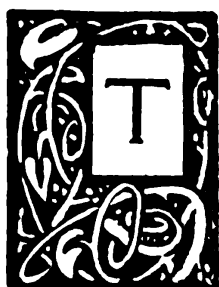
Thoughts for Meditation

God is the very Life within me. God is the supply of my every desire. The supply is always equal to the demand, and the demand must be made in order to bring into visibility the supply. I now rejoice and give thanks that this truth is established within my consciousness and must express itself.

The most fortunate man is one who can appreciate things.—*Burry*.

THE WARRIOR WITHIN

VIRGINIA McMECHEN



HE road was long and a great weariness had overtaken her. The flowers were blooming off in distant fields. From a distance also came the noises of children laughing and playing on their way. But she saw only the desert over which she had long traveled. Out into the dim white distance she looked with eager straining eyes, but the sun had waned and a shadow fell. She paused, bewildered. Many others were plodding across the desert. As she watched these fellow travelers, her face hardened, for they were walking side by side. A sense of loneliness oppressed her as she saw one and then another stumble and fall and rise again beneath the strong pressure of another's arm. She could scarcely recall a time when another had helped her, nor could she remember that she had once deviated from her chosen path. She felt a glow of conscious pride. Then there came to her a childhood vision of a time when her playmates ran toward her on the path.

"Come and play with us," they pleaded.

"I have no time to play," she said, and they moved laughingly on.

"Come and dance with us," cried others.

"Nay, I cannot. I have work to do."

Once one had paused and looked at her with yearning tenderness.

"Love me," he whispered.

She wavered, half extended her arms toward him, then shrank back with a sigh.

"Ah! no, I have no time to love."

Even as she spoke, she saw him turn quickly to another and caught again the whispered words:

"Love me—love me for a day."

Since then she had mocked when one approached and said:

"I love—love me."

Today she stood still as the moving throng whirled by. In her weariness, she sank upon the desert sands.

"They seem to travel as fast as I," she complained, "and yet they are laughing and feasting on the way. I have given up everything that I might move the more rapidly toward my goal. I have given up the birds, the flowers, all beauty, and toiled along this dreary road alone—for what, O God!—for what?"

Presently she was conscious that another stood beside her, a dim, pale Presence that she could scarcely distinguish. She drew back in vague alarm.

"Who are you?" she demanded.

"One who never comes except in answer to a summons. I have waited long for you to call me."

"But I did not call you," and she tried to push the Presence from her.

"Nay, do not send me away. Let me speak. You say you have denied yourself. I see only—"

"When have I failed once in my duty?" she fiercely interrupted. "Have I not given up all?"

"Yea," said the form beside her, half sadly. "You have followed the hard, cold path of duty well, but Me you have almost destroyed in the fire of your own righteousness. As for others, what have you done for them? Look upon the multitude! Who in that moving throng turns upon you a look of gratitude or of love?"

"These I have not sought," she said, with a scintillating hardness. "Yet there are those out there," and she pointed her sharp finger toward them, "who have been helped by my efforts."

"But not in love—not in love."

With these words, the Presence seemed to glow and to stand more clearly out of the shadow. She was conscious also of an unearthly thrill as the Voice once more continued:

"You have lost your way, searching for that which can be found alone within. Wrapped in the contemplation of your ideal, you have forgotten that there are others living

around you, and have contributed nothing to the sum of joy. Disobeying the voice of the Universal Consciousness, which ever says, 'Bring forth,' you have left your soul helpless in its prison house, powerless to render you assistance in this, your direst need, the hour of your shattered hope."

The woman's form grew gray in the increasing dusk of the desert. Haggard lines appeared upon her face, which seemed even more thin and wan in the faint light that reached her from the Presence at her side. She bowed her head upon her hands and a great Stillness descended upon her. Then the Voice spoke again.

"Come, I will show you a new path."

This path also wound through the desert. It was full of sand and rough to travel, yet she was conscious that all weariness had left her. She trod fearlessly on sharp projecting stones that sank at her touch. Presently she caught sight of another crouching out upon the sand in an attitude of helplessness.

"Has she too lost the way?" she asked.

"Aye."

With child-like eagerness, she hastened to the kneeling figure, and lifted her to her feet. As she once more turned, a flash of glory that almost overpowered her flooded the desert sands, and a form stood revealed whose radiancy seemed not of earth.

"Thou God-Presence," she cried, "do not leave me utterly."

"I have come to stay."

With these words, the noble Presence seemed to disappear, and a sheen of light rested upon the spot where it had stood. Fearful lest she had lost it forever, she stretched forth her hands and tried to snatch the golden glory that filled the air about her.

"Where art thou?" she called aloud to the desert sands.

"I am here, with you always."

As she stretched forth her hands, she saw that they had become transparent, seeming to emit a glow. Wonderingly,

she looked down upon herself, and discovered that her body too gave forth the same luminous glow, radiating the light that fell about her, that light which she had thought drifted from the departing Presence. She was transfigured. Out there in the desert she had indeed become that which she had sought so long and unavailingly, a something that through the years had lain within, awaiting the call without which it could never manifest. She had become that which she had summoned. In the tense stillness of the night, she asked: "Who art thou?"

And the answer came: "I am thyself."

SOLOMON, THE WISE KING

EDITH A. TALBOT



SOLOMON, the child of illicit passion; the child of the noblest and most fruitful repentance the world has ever seen; Solomon, the young man in the dizzy height of his new kingdom—such was Solomon when the great moment of his life came to him.

One can imagine him lying under the stars near the high altar, where, following the symbolic custom of the Jews, he had been burning the flesh of animals. He had gone alone, pushed by the need of silence and solicitude, to the mountain top named Gibeon, which was reserved for the holy offices of prayer and sacrifice; a spot whose very atmosphere was charged with the spirit of the Most High God, and there, alone on that barren peak, he lay, the great, lonely young king.

He was not asleep. The need that had brought him there kept sleep from his eyes; he turned and gazed at the stars restlessly, for he knew not what he wanted, except that he felt the need of touching hands with the God within him.

He had first seen God in the deep eyes of his father, David, as they looked at him, and at that glance the Divine within him had sprung to consciousness; ever since then it had throbbed, heart of his heart; breath of his breath; soul

of his soul. Tonight it was throbbing as if it would tear his breast asunder.

Suddenly peace came. As a night breeze stirred the tree-tops below, the voice of God stirred his soul, and he knew that the moment had come which would determine the course of his entire life. He must decide whether he would be a warrior-poet like his father—a prophet and athlete like Saul, or a priest king.

Then came over him the thought of the swarming, fighting people, jostling for room to live in, on the plains below; they were a praying people, too, and they trusted in him. How should he, a bearded boy, serve them as at once judge, priest, father and general? How discern for them the right way to go?

As he thought, their need took possession of him; he forgot himself; no matter what his future was, if theirs might be clear. The clouds of doubt melted away, and clear and strong spoke he, uttering the words which acted as the "Open Sesame" to the kingdom of Heaven then as now.

"I am but a little child," and then "That I may be given an understanding heart—."

We know the story; how to the heart of understanding the Inner Wisdom was added, according to the working of the law proclaimed later by Christ; long life, honor and riches and sympathies "large as the sands of the sea." We know how, when under his just rule peace and order were with Israel, he set himself to building the greatest monument that the nation ever accomplished; and how he passed on proverbs and songs that guided the people for a thousand years.

And how, black ending to a bright day, he yielded at last to the petty seductions of sensuality, and lost all and his kingdom.

But, for us, the lesson of the night on Gibeon, when Solomon asked for the one thing and received all, remains undimmed by time or the failures of his later life.

INTRODUCTION TO BIBLE DICTIONARY

R. C. DOUGLASS

[EDITOR'S NOTE—The Bible Dictionary, which has been running for the past year in UNITY, will soon be issued in booklet. The following is the introduction which Mr. Douglass, the compiler of the Dictionary, has written for it. This introduction explains why the Scriptures should be read spiritually and gives the reasons. We are asked almost daily for the metaphysical meaning of some passage of Scripture. With this key every reader can interpret for himself.]

In presenting to Bible students a dictionary of biblical names of persons and places, with definitions involving their spiritual and metaphysical signification, we are aware that we are entering a field comparatively untrodden in modern Scripture study, yet a field where lies concealed mines of wealth in spiritual truth.

The only apology necessary to offer for this effort to bring out these interior meanings is, that it is demanded by the universal dissatisfaction with the unthinking literalism of the past, and by a disposition everywhere to "search the Scriptures," as for hid treasures, which the enlightened soul intuitively knows exist there.

In all ages there have been men of large spirituality and minds mystically touched, who out of an inner consciousness spoke a Wisdom too high to be expressed in ordinary terms of intellect. They therefore wrote in mystical terms, garbing their lofty ideas in imagery and allegory, as a vehicle for conveying spiritual truth to receptive minds, and concealing it from the unworthy. Not that they would withhold it, but that in the nature of the case it cannot be received in the unregenerate mind.

All inspired or mystical Scriptures therefore need to be interpreted, that the prophetic message may be received for the enlightenment and enlargement of those who are receptive to it.

But mysticism is not limited to apocalypses and parables, for in general the Bible is one great allegory of man; wherein all names and numbers are parts of the great alle-

gory, as well as every supposedly unimportant detail, which mystically is of great value.

Names and numbers have a value beyond their literal function; and this signification is not arbitrary nor accidental. All this goes to show the great importance of Bible history, inasmuch as the historical aspect is not the highest aspect or intent of the Word. In this sense, at least, the people of such history are indeed "God's peculiar people." This great mystical allegory of the Bible thus becomes a sort of cabalism, or mystical code, for the teaching of spiritual truth, for the unfoldment of the consciousness, that men may thereby attain to the exalted state of "sons of God."

When St. Paul said, "Spiritual things are spiritually discerned," he implied that there is a plane of consciousness and of expression above the ordinary human thought and life; a consciousness not comprehensible to unregenerate mind, and a languaged expression which must be spiritually discerned by faculties higher than those of the sense mind—the "mind of the flesh."

The Hebrew system of religion came out of a great antiquity, being derived from the most ancient Brahminic system. For Abraham, as his name indicates, was himself a high-cast Brahmin. Although he came out of Chaldea, he was not a Chaldean, though speaking that language. The Brahmins were always true to their religion and their blood; and their descendants, the Jews, have always exhibited the same characteristics, even to this day, in whatever country they live.

Very naturally the Hebrew Scriptures are religiously mystical; and its many-sided roots are wonderful in their "wheel-within-a-wheel" of meaning. Its very letters must be studied in their mystical sense. The Cabala tells us that every letter has a mystical number and a hieroglyph to be reckoned with in the study of the Hebrew Scriptures.

When Jesus said, "Not one jot or tittle of the law shall fail," he was referring to this very thing, namely, that every angle, line or tittle of a letter has a peculiar meaning of its own, the "tittle" being the point at the top of the yod

("i"), which has an important significance. Such a language must be studied from the viewpoint of the mystic. It follows then, that only those who have developed some degree of the mystical sense are fully competent to correctly interpret or translate. There are real mystics today, just as truly as in remote ages, even among theologians—mystical minds.

One of the most beautiful illustrations of the mystery of numbers and letters, with the interpretations, is found in Genesis 14, in the story of Abram and Lot, which is referred to in this work. When we divest the record of its historic aspects, and find in it our own soul's experience, then will come to the soul a quickening power, from our recognition of power, which the writer's mind had endowed it with. For Abram and Lot are both in us, Abram being the true man, spiritual, and Lot the false man, carnal. The carnal man is the prodigal, who "pitches his tent toward Sodom," and becomes swallowed up in the sense-life; until, discovering his undone, helpless condition, his heart turns in contrition to the spiritual (Abram), who flies instantly to the rescue with his "318 trained servants born in his house," and saves the penitent prodigal. The key to this mystical allegory lies in the number, "318." This number is referred to by certain second century writers, as in the Epistle of Barnabas, chapter 8. Also Rivet, in his treatise on "Clement of Alexandria," sums up the numerical values in Eliezer, Abram's steward, and finds their number to be "318." In Genesis 15:2, Abram said: "*What wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?*"

Note the numerical values in the name, Eliezer:

1 + 30 + 10 + 70 + 7 + 200 equals 318

A L I E Z R

Here "Eliezer of Damascus" is regenerated intellect (because "born in Abram's house"), to which is committed the power to bring the whole mind into subjection to the Christ. That is, the Christ uses our intellectual faculties in the work of regeneration; for intellect, when redeemed, can

marshal spiritual forces for the great work of redemption. Here the spiritual sense is illuminating, while impossibilities lie in the path of the literal view. The allegory always brings the lesson home to the heart, while the historical is far away and involved in doubt.

The teacher of Hebrew should be a man skilled in these inner meanings; otherwise recourse may be had to the Cabala, which is the highest source of Bible mysticism. We are using the word "mysticism" to indicate a spiritually enlightened soul. Such have been the Bible-writers of all ages. While they may not have been men great in intellectual culture, they were spiritually instructed in the higher Wisdom, and spoke that Wisdom out of an illumined consciousness. From these considerations it must be clear why the Bible has such a charm to the religious mind.

DIVINE MIND AND MAN'S RESPONSIBILITY

ANNA L. BLODGETT

Father—Idea, quality.

Son—Thought, molder.

Holy Ghost—Living substance.

These we will assume are the three aspects of Deity, always remembering they are but the different qualities of the *same* One, different sides of the *same* triangle.

The evolution of man, the ego, at the present time, seems to be concerned with these three concepts of Deity. He is given an opportunity to demonstrate what he can and will do for himself, and how quickly he will do it, on his journey towards Godhood, the *final* destiny of man; be he slow or swift on the journey.

It would seem that the very best process one can conceive of, is the one of making man responsible for his own actions. To bring the idea down to everyday life, we see this is exactly what man is doing; he is making his own destiny and living it each day. The Bible says that "as a man thinketh in his heart so is he." The universal substance is molded by his thought whether he knows it or not; and

that is the lesson he has to learn. He can only learn his responsibility through recognizing that he has formed this substance (Holy Ghost) by his thought (Son), and given character to it by the form or *kind* of thought. The form symbolizes the quality and that aspect of Deity colors or gives quality, be it love or hate, good or evil (so-called), to the incarnated thought of man, be it great or small, good, bad or indifferent.

Herein is man the arbiter of his own destiny—this the lesson he must learn before we can have heaven on earth. It seems to be the will of the Deity to act only in and through man, in this world. It is up to each one of us (and always has been) to people our own world with just the kind of people and things we want. To realize we have this power, is to realize the kingdom of heaven has been found. The kingdom the Bible bids us to seek first is to realize that we have the key to the kingdom in our own hands through and by our own thought power. We have sought and found, then by that power we can add all things unto us. Through seeking we become purified (wise) and know how to ask and what it is best to ask for.

As we are always in the midst of eternity (learning), we should right now *awake* and govern our kingdom (the mind) intelligently and wisely, not waiting for some heaven in the future. Think heavenly thoughts, those thoughts that will conduce to your happiness right now, for the present is always with us. "*Lo, I am always with you.*"

The ideal life, the life of full completion, haunts us all. We feel the thing we ought to be beating beneath the thing we are. Sometimes its beating inspires us, and we strive to be our best and utmost; sometimes it irritates and discomforts us, because we want to be left in peace on a lower level with some sin we are unwilling to give up. But however it is—whether aspiration or conscience—so long as it will not let us rest, we know that it is the voice of God calling us to higher things. It is the "love that will not let us go."—*Phillips Brooks*.

THE WORK OF GOD

SAIDEE GERARD RUTHRAUFF



JESUS CHRIST said, "This is the work of God, to believe on him whom he hath sent."

Many of us are so intent on working miracles; making instantaneous cures; taking money from the fish's mouth; turning water into wine, etc., that we regard effect only, and neglect the seemingly little things, the continued practice of which, will always make the answer to our problems come "perfect."

Jesus Christ gave very plain instructions, but do we always heed them? If we did, then we should be able to walk on the water; to pass through closed doors; to multiply loaves and fishes; to raise the dead. If we are not able to do these things we are not following instructions perfectly—we are not doing "the work of God." "This is the work of God, to believe on him whom he hath sent."

Is there anyone in the whole world who does this implicitly? Then for that one "it is finished," and he may take his body wheresoever he will. He may sail the heavens and visit the planets, the suns, and return to whisper in the ear of some devoted astronomer, the truth of the substance of those beautiful lights.

"To believe on him whom he hath sent." Who has the Father sent save the Son of God, "in whom is no imperfection at all"? Do we believe on him always, under all circumstances, all conditions? Do we never believe in "the children of the devil"? Do we always "believe on him whom he hath sent" in our own selves? Do we *ever really* "believe on him whom he hath sent"? or are we "believing" at least, most of the time, in the letter? Are we not seeing the Christ with one eye and the devil with the other? Even in conversation with those in the Truth, how often do we say, "O, of course, I know the real of her wouldn't have done it, but—but—" That's just it, "but"—that "but"

shows we are not "believing on him whom he hath sent."

When we can "keep the eye single," absolutely single to that one whom God hath sent, we will raise the dead, for we will not see dead bodies and the sin whose wages they represent; we will not see disease, nor inefficiency, nor meanness, nor cruelty, nor sorrow, nor lack—when we "believe on him whom he hath sent."

Believe with the heart instead of the lips, and begin by believing on him whom he hath sent in our own self, and speak of that one only, and give no other place or power, for it is that one whom he hath sent that performs miracles—whose power is unlimited.

Would you be a painter? Believe on him whom he hath sent, and paint to the glory of God and for the happiness of mankind, and "the Father that seeth in secret shall reward you openly."

Would you be a marvelous singer, a great musician? Believe on him whom he hath sent and let your song, your music be for the Christ and to bind up broken hearts, and the world will recognize him whom he hath sent in that music and call you Divine.

Would you be a writer with a pen dipped in fire that shall flame forever and kindle other fires? Believe on him whom he hath sent and write of him and to him and for him, and in your words the world will recognize him whom he hath sent and your writings will be called inspired.

Would you be another Christ—another Savior of mankind? Believe on him whom he hath sent in every man, woman and child, in every living thing in the universe, for Jesus Christ so believed, and to us he said, "This is the work of God, that ye believe on him whom he hath sent."

In our efforts to overcome this arch-adversary, egotism, the enemy of all growth and unfoldment of the soul, it is helpful to remember that true greatness is always associated with simplicity, "vaunteth not itself, and is not puffed up." It was said, "Moses was very meek, above all the men which were upon the face of the earth."—*Bible Review*.

TEMPLE TALK EXTRACTS

CHARLES FILLMORE



HERE are subjects in the science of the soul that require the utmost delicacy and ingenuity in handling, and none more so than that touching the life center in man's consciousness. This center is so intimately associated with the idea of sex in the carnal mind, that it is difficult to mention it apart from that relation and be understood.

If we can in the beginning get firmly fixed in the understanding of the reader that sex is an abnormal condition, which has been established by the carnal mind, we have established a fact that will allow a full discussion of the subject without misunderstanding. If, however, one allows the idea of organs of generation to mean the same as *life center*, then we shall fall far short of even in a slight degree making plain the difference between sexuality and life energy.

The many questions as to whether or not generation is Divinely ordained, if not, how it came about, and numerous others of like nature, are not pertinent to this issue.

The one thing to remember is this: that in Spirit there is no sex, and the spiritual body has no sex nature. If the idea of sex enters into your theory of regeneration, you may rest assured that it is of the carnal mind.

Yet the Spirit has its centers of action in the body, and when it begins the redemption of the flesh the sensations are strange and sometimes seem allied to those of the animal nature. This, however, is in the early stages of the process before the mind has been purified of its ideas of sex and fleshly lust. Here is where the danger arises in those who are ignorant of the working of the inner forces of Being.

Man has twelve great faculties or powers of manifestation, and each of these has a focal point in the body

through which it manifests. One of these great powers brought into visibility through man, is Infinite Energy, or what is commonly termed life.

This power is focalized in the loins. As a living stream of pure life flowing from the Divine Center it is neither male nor female, and when allowed free access to every part of the body, without the stamp of carnal imagination, every nerve tingles with its ecstasy.

If, however, the idea of sex is dominant, it stamps its image on this pure energy and the groveling sensations of the carnal mind are generated. At its focal center this pure stream is never polluted, nor has it there any taint of sex; it is through the impulse of the *will* that it is turned downward and sex made manifest.

What metaphysicians most need is a comprehension of the factors that go to make up consciousness. This requires discrimination, judgment and self-analysis.

We talk glibly about God as Life, Love, Intelligence and Substance, and man as his manifestation, but when we come to describe that manifestation we lump it off as the product of thought.

What we now need to know is how thought groups the different attributes of Being, for upon this combination depends the bringing forth of the ideal man.

We must learn to watch our consciousness, its impulses and desires, as the chemist watches his solution, for it is in measure a very like compound. Man *forms* his own consciousness from the elements of God, and he alone is the arbiter as to whether or not the result shall be satisfactory.

This is a mighty subject and to go into it exhaustively would require all the books that were ever written. Concisely stated there are three great factors that enter into every consciousness—*intelligence, force and substance*.

It is the harmonious combination of these that requires the most careful attention of the Ego, and it is here that all the discords of existence arise.

In Scripture the Divine Life is termed the Lamb of God. This carries the symbology of its purity, innocence

and guilelessness. Its nature is to vivify with perpetual life, all things that it touches. It knows only to give; give unceasingly and eternally without restraint. It does not carry upon its bosom Wisdom; that is another quality of Being, which man comprehends from a different part of his consciousness.

The pure Life of God flows into man's consciousness through the spiritual body and is sensed by the physical at a point in the loins. This is the River of the Water of Life, bright as crystal, proceeding from the throne of God and the Lamb, referred to in the twenty-second chapter of Revelation.

Those only who have come into consciousness of the spiritual body can feel this holy stream of Life. When the Ego has found it, and laved in its cleansing currents, the ecstasy of elysian realms is experienced. It cannot be described, because all the sensations of the mortal consciousness are coarse compared with its transcendent sweetness and purity.

Many feel its thrills in part in silent meditation, or religious enthusiasm, and are temporarily stimulated by its exquisite vibrations.

Just here is where the danger lies for those who have not brought out the other pole of Being—Intelligence.

The Ego through its recognition of this life stream sets it flowing to every faculty, and being by nature formless it takes the mould and character of that into which it is poured.

It is the servant of the Ego, the *I*, which man is, and through his failure to recognize the Divine Intelligence, which would show him how to use it in the right way, he blunders ahead in his ignorance, and this Lamb of God is slain from the foundation of the world.

The greatest danger of perversion lies in the direction of the belief in sex, because it is there that this pure stream has been most foully polluted by ignorance. This belief in sex has made a broken cistern of man's consciousness, and the life stream has been for generations turned into this channel until its lust for more has robbed the bodies of the

whole race, and they are mere shells, void of life.

The failing eye, the deaf ear and festering or withering flesh, all bear testimony to this perversion of God's Life.

Yet men and women, otherwise applying good reason, continue their lustful practices and at the same time wonder why God does not give more life to them.

They run here and there for a healing balm for their failing powers; they call upon God for help, while they continue to squander his energy in the lusts of the carnal mind.

Many have caught sight of this waste of energy and have ceased from the grosser sensation, but here again they are confronted by a subtle law of mind.

The Ego has not ceased to function in carnality when it has dropped its fleshly ways; in fact, it has really been thrown upon its native health, and woe be unto him that falls into its pit.

Unless every vestige of the belief in sex, and the necessity of sex in Spirit, has been cleansed from the mind, the Ego will devise a new way to utilize for its own glory, God's pure life, but it will always be right along the line of its lust for sensation. Its most subtle plan is to suggest that physical intercourse may be practiced if the seed is retained.

Man is male and female, which are qualities of mind—Love and Wisdom. Every attempt to lower these divine attributes to the physical plane meets with disaster. It has been tried again and again in every age, and its votaries have always gone into demoralization if they persisted in carrying out their theories.

Yet it is not unlawful to have bodily sensations in regeneration. A change in ideas must necessarily produce a change in the body, and there is a perfect response in every center of consciousness when the Spirit has been welcomed as the rightful inhabitant of the body. The marriage mystically spoken of in Scripture, and other sacred books, takes place in the consciousness, and it is a soul communion of the two-in-one, more sweet than that between the most harmoniously mated man and woman. This does away forever with the idea of sex in any of its phases.

An interchange of thought between men and women in the form is helpful always, but it must be rigidly kept on the mental or spiritual plane.

Persistently deny the belief in sex, and realize that the life stream which has been *turned outward* and named sex, is not in its original purity of that character, but that it is pure spiritual life.

You must cleanse this pure stream in its outward flow by destroying the sense of sex. This can be done only by the power of your word. Do not kill out the life manifesting through your body by denying it away entirely; deny away the sense of impurity, sex and the other carnalities, with which the animal Ego has clothed it.

"To the pure all things are pure," does not mean that lasciviousness is pure, nor that the deifying of sexuality is pure. The purity is in knowing that behind and interior to these shadows is a pure substance that is of God, and must be seen by the eye of the pure. So long as your eye sees sex and the indulgence thereof on any of its planes, you are not pure. You must be so mentally translucent that you see men and women as sexless beings—which they are in the spiritual consciousness.

This belief in sex is the father of death. James, in the first chapter of his epistle, gives its history in these words: "When lust hath conceived it bringeth forth sin; and sin when it is finished, bringeth forth death."

Paul says to be carnally minded is death, and Jesus Christ, in the twelfth chapter of Mark, sums up the whole question in these words: "For when they shall rise from the dead [come out of the carnal consciousness], they neither marry nor are given in marriage; *but are as the angels which are in heaven.*" * * * *

To desire to be instructed by God is the first step in exalting the inner life force. The sincere desire of the heart is always fulfilled by the Divine Law. All the woes of humanity have their root in disregarded law. Man has many factors to deal with in his "garden." The most

"subtle" is the "serpent," or sense consciousness. It is not evil, as we have been taught, and there is no warrant for such interpretation. The allegory of the third chapter of Genesis plainly teaches that sensation is a blind force, and should not be regarded as a source of wisdom. In its right relation the serpent stands upright on its tail and forms the connecting link between the swift vibratory forces of the Spirit and the slow vibrations of the flesh. "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." In the body the spinal cord is the seat of sensation, "the tree in the midst of the garden," and its branches extend to all parts of the system. The "fruit" of this "tree" which the desire for sensation (serpent) urges man to eat, is the seminal fluid, which flows throughout the nervous system, and is the connecting link between the mind and the body. When desire for sensation leads man to dissipate this precious "fruit" of the "tree" in his earthly garden the whole nervous system is drained of its vitality and the spinal cord loses its capacity to conduct the higher life into the consciousness. Man feels a lack, he is "naked." Sensation is no longer a heavenly ecstasy but a fleshly sex vibration. It crawls on its "belly" and eats "dust" all the days of its life. That is, it functions in the driest, most lifeless part of man's being.

Yet sensation is a Divine creation; it is part of the Lord God's formation, and must find expression somewhere in the consciousness. This brings us to the root cause of that appetite which craves stimulants and goes to excess in seeking satisfaction in eating and drinking. The cause is plain to be seen when we understand the anatomy of mind and body. Sensation is seeking satisfaction through the appetites. By listening to this serpent of sense, man becomes sexually insane, a glutton and a drunkard.

The remedy is, turn away from the lusts of the flesh and seek God. Take up the problem from its spiritual standpoint. Sensation is a mental quality. It can be satisfied only by cultivating the spiritual side of your nature. If you are a sexual drunkard, deny the power of this ungodly lust

over you. Pray for the help to overcome, then affirm your own power and spiritual dominion over all the "beasts of the field" in your "garden." When you have gotten the mastery of the sexual intemperance you will find the conquest of appetite easy. Simply deny all desire for material stimulants and affirm that you are satisfied with the stimulant of the Spirit. Whenever the desire for the material stimulant manifests itself say to it, "You are nothing. You have no power over me or anybody else. I am Spirit, and I am wholly satisfied by the great flood of spiritual life that now fills my being."

(Coffee, tea and tobacco drunkards are included in above, and should apply the same remedy.)

* * * *

Broadly speaking there are in every one of us two states of consciousness. These are represented by John the Baptist and Jesus. John said, "I must decrease, but he must increase." John the Baptist came out of the wilderness—that is, out of the ignorance, the limited concepts of mortal mind, and he represents the intellectual perception of Truth, which decreases as the Higher Consciousness, the Christ, increases.

This change of consciousness is brought about by a recognition on the part of man that there is within him a Higher Self. This is the Christ, and through spiritual quickening this Supreme Man is brought to the consciousness of every individual. To establish this consciousness, advantage must daily be taken of the means of spiritual growth, which are chiefly prayer and meditation and the right use of the Word.

As a step in this development, declare with John—"I must decrease; he must increase;" knowing that it is the personal man who decreases and the consciousness of the indwelling Christ that increases.

The parables of Jesus Christ may be applied to the individual or to the race; but we get the real benefit of them only when we apply them within ourselves.

Man is the "image and likeness of God," and poten-

tially all men are endowed with the full measure of talents. When one of these talents is given to the consciousness by the Lord or Higher Power in man, through the quickening of the Spirit, then individual responsibility begins.

There is a Universal Law of increase. It is not confined to bank accounts, but works in every phase of manifestation. To comply with the law and bring forth its beneficent results requires co-operation of man consciousness with God Mind. First, use the talent you have, whatever it may be. Increase comes by use. Then have faith in the law. Do not reason too much, but forge ahead in faith and boldness. If you think about outside conditions as hindrances they become environing obstacles. Then you become fearful and bury your talent. Look away from the outer and see but the one power.

If you contemplate too closely upon your present condition, your progress will be slow. If a child constantly looked upon his limitations he would remain a child; but he loses sight of everything but the point to be attained—full-grown manhood. The boy anticipates and sees himself as a larger boy, and as a man. It is the childlike mind that finds the way into the kingdom. Then do away with all limitations and behold yourself as the perfect man, the well-beloved Son in whom the Father is well pleased.

Remember that increase does not come by personal effort, but by the Spirit. It is God that giveth the increase, and it comes through the Universal Law. Your part is to keep the law.

Everything falls before the dominant mind. Mountains of difficulties may seem in your way, but they will be removed and cast into the sea of nothingness if you use your talent of power and speak the Word with assurance.

You can increase your consciousness of life by talking to the Life Center and speaking words of praise and blessing for the abundant, spiritual, eternal Christ Life there being generated. Use this talent of life and it will expand. Act as if you were alive and were glad to be alive, and there will be a new realization of life.

If any of the functions of your organism are slow and sluggish, it shows that some talent is buried in your subconsciousness. Find out what it is and bring it into expression. Do not allow yourself to come under bondage to the "I can't" man. He is the one who believes in limitations and wraps his talent up in them. No increase is possible to him. Be positive in Spirit and you will succeed.

Appetite, lust, passion and the various secret sins of mankind are buried talents. They are returning no increase, because they are held in the bondage of material thought. It is this thought that digs in the earth and covers up many a good quality. Uncover the buried talent and return it to the Lord, with the increase of right use. Affirm God's will being done in all your thoughts and acts, and the higher law will resurrect the buried talents.

* * * *

If you have even a partial understanding of the power of thought you will not talk about the past. You are Spirit, and you never had a past. You are *I Am* and both the past and the future are concentrated in your *now*. You were never born; you will never die. You had no beginning; you will have no ending. These statements are absolutely true of the Spirit, whose "image and likeness" you are. Then why not "walk after the Spirit"? If you talk about your physical birth, your age, your childhood and youth, you are gluing yourself to those conditions and will be bound to them until you rise up and deny them. Let go absolutely of all past recollections. Cast them as completely out of your mind as you did the water from the bowl in which you took your morning bath. Whether they have been good or ill, it matters not. The consciousness must be cleansed of all its memories before the "mind of Christ" can find a resting place in it.

Many people have trouble in concentrating their attention, and ask why. The cause can usually be found in this realm of mind overburdened with useless memories. Thoughts occupy space, are alive and have a certain amount of intelligence. If you have not denied away the remem-

branches of the past, all of its thoughts are waiting recognition in your subjective consciousness, and when you go into the silence they come up by companies and by regiments and "speak their little piece." "One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

* * * *

As metaphysicians we consider every attitude of mind in its relation to the individual. Everything revolves around *I Am*. If it revolves in right relation it is not egotism, but altruism. To get the right relation, start with the Principle, the One Omnipresent Spirit, God. God is Mind and Mind is constantly creating, sending forth its declarations, and resting in their fulfillment.

Body is a phase of mind. It is the fruit of mind. Do not talk about the body as being a low vibration, or as material. In the study of mind action, take the body into consideration as the fruit of thought.

The real Substance is visible to mind. If you think the body is material you fail to build into it the one pure Substance. Put three things into your body: first, intelligence; think about every function, organ and cell as intelligent; second, build in energy, force, power; and third, see with mind and eye the purity of Substance in every lineament.

Do not look back to the past. When you do, you think of that which has no substance, and the body is deprived of a necessary element. People who look back become childish and grow old. This is because they go back in consciousness to the days of childhood. Body is expression. If you live either in the past or the future there is a drawing away from the body of intelligence, force, power and substance. Thus the consciousness has nothing to build upon, nothing through which to express. If the drawing away is allowed to continue, there is a final separation of the mind from the body. Be careful, then, of retrospection or of mere idle dreams of the future.

The children of Israel are the real thoughts. Their

faces are turned toward the land of Canaan, the kingdom of God which is within man. Introspection is necessary. Do not look too much without. Look to Spirit, and not to external conditions. There must be, within, a positive working center. Prayer and meditation will establish this center in consciousness. Looking without tends to dissipate the thought-stuff and throw it out from body and mind, and the body is depleted.

Man must learn the law of life. If he prays to some far-away God he is wasting his thought-substance. The Father is within. The Son is within. This is the great fundamental teaching of Jesus Christ.

There is one great Law Universal, but millions of expressions. Every man is expressing the Law in his own way. One is using the Law and making for himself a material world; another makes an intellectual world. Only those who discern the Law and conform to it in the recognition of the Higher Power, or Christ in man, express the Law in its highest, the spiritual world.

When the indwelling Christ is found, man-made laws no longer bind. The race is free from law and under grace through Christ, who is himself the Supreme Law, the Principle of Being. One in this consciousness is free from all law, because he becomes a law unto himself.

Is the coming into consciousness of this Christ Man a slow process, requiring ages? No. It is a matter of understanding, and is under no bounds of time. Some men have forged away ahead of the race, because they have taken advantage of certain mental powers always here ready for the use of man when he recognizes them. Now is the accepted time, and now all things can be done. By thinking about all things as now present you focus the thoughts in the now, and this concentration brings large results.

A great step forward will be made by the human race when it drops the burdens of precedent and heredity. A specific denial of ancestry is necessary. God is your Father, and your inheritance is from him.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity Society Correspondence School, 913 Tracy Ave., Kansas City, Mo.

SOME ESSENTIALS IN DEMONSTRATING
LIFE

ALL demonstration of Truth depends upon holding in mind true ideas and bringing them into manifestation under the Divine Law. Therefore, any falling short must come from one of two causes; either the mind has held wrong concepts or there has been disregard of the Law somewhere in working out the ideas.

The foundation of Truth upon which the demonstration of life depends is the omnipresence of life and man's relation to it. Death is no part of the Divine Law, but a falling short of that Law. The teaching of the Scriptures is that death came into the world by sin. To understand this is all-important. Such an understanding will save one from the errors that have been built up by man in his effort to justify death, and make it appear a part of the Divine Law. Death is the great negative, a letting go resulting from a failure to lay hold consciously of the everywhere-present Life. The promise is that those who do lay hold of life in the understanding that it is here and now in all its fullness, changless, unending, spiritual, immortal and incorruptible, shall reap the fruit of their thought in life everlasting. The wise therefore promptly deny the idea that death is the open door to a higher life, and that it is a great friend and deliverer. Knowing the power of the mind and the laws of mind action, we can clearly see that we must make ourselves one with life and exalt and glorify it instead of death.

After the mind has become established in the understanding that life is the reality through which man enters into eternal oneness with God, and that death has no power to bring him into heaven or any realization of God, then the problem becomes one of conformity to Divine Law. Through this conformity, eternal life will be demonstrated. When one sets himself to learn and keep the law of his being, he finds himself involved in a process which scrip-

turally is described as "putting off the old man and putting on the new." A modern way of expressing it is, "Coming out of personal consciousness into universal or spiritual consciousness." Everything that in any way binds one to selfishness must be given up for unselfishness. The petty personal self must be crucified that the consciousness may rise into the higher or Christ self. When the mind is occupied with the details of family life and business and social affairs, it has no time nor freedom for the universal ideas that make for eternal life. Jesus made a sweeping denial of all personal relationships and all personal responsibilities, and declared his freedom in the universal kinship. This is one of the essentials in demonstrating eternal life.

In this connection we give a letter that was written to one grieving for a friend who had tried to demonstrate life and had not succeeded:

"No doubt you have read 'Pollyanna.' It may seem almost cruel when one has had an earthquake in his life to talk to him about being glad, but there is always good to be found. When Pollyanna heard that they did not expect her ever to be able to walk again, even her heroic spirit was crushed, but only for a time. The habit of being glad had built up in her own consciousness such a substance of gladness and such a tendency to gladness that she soon recovered her spirits sufficiently to go on with the game.

"It is that way always with overcomers, if they have really given themselves to the overcoming life. Often we are apparently beaten down and defeated, and though for a time we may seem in black despair, the recuperative, resurrecting power of a built-in-to-consciousness faith comes to our rescue and we find ourselves building anew and better upon the old wreckage, or rather out of it.

"Jesus made it a little easier for us by telling us that some would seek to enter into life and would not be able. That is, he showed us it was not strange or unaccountable. However, he did not say they should never enter in, and we know that whatever has been gained in the way of spiritual development is so much capital for them when they are again

given a body and opportunity to complete their demonstration.

"What we have to be glad over is that the principles remain the same and possible of demonstration, regardless of the personal experience of any who may have tried to solve the problem and did not succeed. We get our best help, not so much in looking around to see where one fell short, as in giving our attention still more closely to the principles.

"In this day of enlightenment concerning mind action, the teachings of Jesus have taken on a new and deeper meaning. We see that he understood the mind of man, and that all of his commandments were for mental discipline. The change of mind, of course, would work out in a change of action, so we would be made righteous in deed and in truth.

"Individuals are not always responsible for the thoughts and impulses that move them. That is, the individual does not originate all of the impulses that work out disastrously to him. He is a member of a race so bound together through the operation of mental laws, that often he carries out the suggestions that are constantly working in the race thought-atmosphere without recognizing that they have entered his heart from without. Sometimes he is moved by a line of thinking and thought habits that have come into his consciousness through his physical birth; in other words, through heredity. The problem is how to handle these thought habits so that they shall not work out in destruction. This is the work of the overcomer.

"When one strives to enter in and is not able, the cause of inability may not be at all in his individual sins, but because he does not recognize and protect himself from ideas that press in upon him from the thoughts and ideas of the race, or from heredity. The way of protection is by a definite denial of the error and positive affirmation of the Truth as it is in the Christ Mind. You would call this taking a faith stand, but it is all the same thing. The mental steps involved in taking a faith stand are denial and affirmation, as you can easily see by watching the mind process when a faith stand is taken.

"Negativeness along some line is the open door in the mind to adverse thoughts, such as sin, sickness and death. We are sometimes so sure of our own individual integrity that we bank on that and rest secure, and neglect to fortify ourselves by a positive affirmation of the power of the indwelling Christ Mind to lift us above the adverse thoughts of the race. We must definitely declare our freedom from the old sinning Adam race with all its tendencies to sin, sickness, generation and death, and hold for our perfection and life as a member of Jesus Christ's church or body, the new race.

"Race tendencies and hereditary tendencies fix themselves in the subconscious and we are not aware of their presence until the Spirit, in overcoming experiences, brings them to the surface and we become conscious of them. Unless we obey the command to 'Watch,' we may not know when they do begin to work out in us. So a large part of our watching should be in ourselves. Otherwise the subtleties of the Adam consciousness sweep us off our foundation from neglect on our part.

"When an earthquake comes, one of two things results. Either we settle back into the old errors with them and become more firmly fixed in them (in which case the last estate is worse than the first), or else we take advantage of the freedom that has come with the blasting up of the old crystallized habits of mind, and henceforth live a new life. Looking about for something to be glad and thankful for helps to set the mind working in the right direction. Personal sorrow and grief weights the soul and hinders the activity of positive constructive forces.

"Everything in the way of spiritual demonstration depends upon *consciousness*, which includes the subconscious. For that reason, all the blessings that are ours in Christ must be recognized as indwelling activities. Promises are made to help our faith, but they alone cannot save. Life is an attribute of the mind of Christ, and until we recognize it as such and affirm our oneness with it, and feel its life flowing through the body, we do not have life. Promises encourage us, but it is the laying hold by our own *I Am* of the Idea

Life that makes salvation possible. The body consciousness, which is a phase of the subconscious, goes on in the old way until we consciously enter into and speak to it the word of intelligence and life in the name of Jesus Christ. This awakens the cells of the body and gradually, as they are fed with living words, they change their character and become immortal, incorruptible. Unless we give ourselves wholly to this regenerating process, the old ignorant subconscious will work out in us its tendency to disease and death. For this reason one dare not depend upon another. It is a work each one must do for himself and teach others to do for themselves."

A CONCEPT OF THE I AM

It seems that the eternal *I* is not exactly Jesus Christ—complete man, a little universe or world. This seems to be the finished production of the *I*. In the silence this was made plain to me in this way: I realized that my soul was married to Spirit, forming complete man; and *I* seemed to be this *complete man* unto whom is given dominion, etc., but all of a sudden, my *I* or *I Am* wrested itself loose from everything I had so gladly identified it with, and shot into space like a sky-rocket with a sort of a declaration of independence of everything in existence. I was dismayed, but watched my receding ego in a sort of dazed fascination until it began to slow up like a train coming in at a station, and finally we stopped, *blended in God*. Such a feeling I never had before. "Was I God, really God?" I seemed to ask myself in astonishment. And I knew the answer right away—not God, but a factor of God, his mighty *I Am*. And at the same instant the *I Am* of every one living had shot free from all claims whatever (as mine had), and I realized that *man* is the *ego of God*, the only ego he has, and that God, the Great Cause and Principle of Good, is at the mercy of his own ego, or Word, which, partaking of his free will, can express him or not, as it lists; that the scheme of existence is simply one of God's self-development. And a little later, as I was pondering over this vision and man's mighty respon-

sibility, these words came to me: "How art thou fallen from heaven, O Lucifer, son of the morning." And I wondered, "Can it be that Lucifer (who in Isaiah 14 is used to represent King of Babylon—confusion; Satan—carnal mind) is the fallen *I Am*, king or author of Bablyon?"

The general impression I got is: What a fearfully independent thing the *I Am* is; like an atom of fire, no volume or shape unless it were a tiny ball of fire, and yet the mighty commander and creator of the universe. It seems not to be God exactly, and yet it uses God to make things. It identifies itself with its creations, and yet with the absolute independence and inconsistency of a god, it disclaims all limitations or boundaries, however perfect, and declares: "I am that I am." I am whatever I have a mind to be.—*H. LeC.*

ANSWERS TO QUESTIONS IN MAY UNITY

How can we follow Jesus in multiplying the loaves and fishes?

The loaves symbolize *universal substance*, and fishes represent *ideas of increase*. We follow Jesus in this demonstration of the law whenever we enter into the realization of *substance*, know our oneness with it and use our power to bring it into manifestation. The practical application of this truth is made, first in our own consciousness when we make union with *substance*, and, through our twelve spiritual faculties, pass it out to all of the cells of the body. In this way the body is fed and nourished with the living *Word*, the bread from heaven.

From the *universal substance*, through man's power to realize and use it, every need is supplied. Faith makes the *substance* tangible, and through the power of thought, we form the substance into whatever we may need.

Explain, "To him that hath shall be given, and to him that hath not shall be taken away, even that which he hath."

This text refers to two states of consciousness in man. "Him that hath" is one who has entered into the realization

of spiritual substance. Through the Divine Law, all things are added unto him. "Him that hath not" is one who has no understanding of spiritual realities, but thinks that material possessions are real, and worth his time and effort to gain. All that he gains is in the external. It is transitory because it does not have back of it the enduring, abiding, eternal substance. He therefore loses all that he has apparently accumulated.

Why do some vegetarians refrain from using milk, butter, eggs and cheese?

Vegetarianism covers a wide field. In its highest it requires man to grow in understanding of the spiritual laws lying back of the appropriation of food. The vegetarian idea usually appeals to one first, either as a matter concerning his own health, or as a humane question. When once the custom of refraining from meat as food is adopted, other good reasons for the step begin to be seen. After a while the vegetarian who is growing in Truth finds that there are more questions involved than the taking of animal life. He sees that he must be just to all of his fellow-creatures in all things, and not take from animals anything that has been provided for their comfort and well being.

Vegetarians who have entered into the overcoming life eliminate animal products from their food because they are building up spiritual consciousness and spiritual bodies, and they find that their food should be pure and spiritual in its character. All that comes from animals carries the animal mentality, and the overcomer has that to deal with when he takes it into his system.

Cruelty and injustice to animals are sometimes excused on the ground that God gave man dominion over them. In the first place, the dominion that was given to man was over the beasts of the field in his own consciousness; and in the second place, if it were true that he was to dominate the animal creation, he has no authority to exercise dominion in cruelty. It is cruel to kill and it is cruel to steal. The milk of the cow is needed by her and her calf. Man has plenty

to eat without robbing them. It is believed by many who have looked into the matter that tuberculosis among cattle is caused by the drain of their substance from their systems in milk. They need this substance in their body building. Therefore, to be just man should refrain from stealing animal products, and this is not a hardship because all that he requires in the way of food has been provided without it being necessary for him to either kill or steal. In the *Weekly Unity* for April 29th, 1914, "Veg" has given a very complete answer to the question about eggs. Read it.

QUESTIONS TO BE ANSWERED BY STUDENTS

How is the Christ righteousness incorporated into the mind and body of man?

What is "the mystery which hath been hid from ages and from generations, but now is made manifest"?

What is it to be "reconciled to God"?

What is meant by holding a mental picture of that which you wish to demonstrate?

A STUDY OF THE SCRIPTURES

In response to many requests that we give a systematic Bible study each month in UNITY, we take up here a general study as a first lesson.

Paul said, "The letter killeth but the Spirit giveth life," and many who have read this statement have concluded that the letter is of no value. Paul evidently meant, "The letter *alone* killeth." "The body without the Spirit is dead," but it does not follow that the body is useless. Quickened and made alive by the Spirit, it becomes a perfect manifestation of Divine Mind. So with the Scriptures. The letter alone is not profitable, but as a means of conveying the Truth in words it is of untold value to those who read it in the Spirit. Without a thorough acquaintance with the Bible, the mind cannot come in touch with the quickening Truth that is contained in the letter.

There are some facts relating to the Bible that are helpful because they make one familiar with the book and its characters so that ready reference can be made in study. It is the purpose of this lesson to give some of these general facts. The necessity of knowing the letter of the Scriptures as a preliminary step to spiritual understanding of them is seen when we consider an illustration like this: No one could get the spiritual meaning of Saul and his experiences without first

knowing the story of Saul. Some one might tell you that Saul meant thus and so, but if you did not know the facts for yourself, you could not get the spiritual revelation. Your knowledge would be second hand. Your understanding would necessarily be superficial, and all your efforts to apply what was told you would be lacking in that spiritual discernment and power which are necessary to demonstrate.

What is true in one instance is true in all Bible study. Especially worthy of consideration is this when you know that you cannot take isolated passages of Scripture and get their full and correct meaning. The right relation of the part to the whole must be recognized and without a correct knowledge of the letter of the Bible, you cannot know the relation of the parts.

Therefore one is wise to begin the study of the Scriptures as a little child, willing to take the first steps and not grasp for great and mighty symbols until he knows the facts and the fundamental principles lying back of them.

The Bible is a library of sixty-six books, bound in one volume. There are two main divisions; the Old Testament, comprising thirty-nine books, and the New Testament, twenty-seven. The first five books of the Old Testament are called the Pentateuch. Moses is the accepted author of the Pentateuch. Genesis, the first book of Moses, has to do with the Beginning. It tells of the creation of man and his fall, and gives the first promises of his redemption. The history of the Israelites, the chosen people through whom redemption was to come, begins in the book of Genesis, and is carried on throughout the whole of the Old Testament.

Exodus, the second book, describes the going out or departure of Israel from bondage in Egypt, to the Land of Canaan. The third book, Leviticus, is a book of laws and ceremonies given to the Israelites to train and discipline, and prepare them for the Christ Truth. Numbers, the fourth book, is so named because it records the numbering of the people of Israel at the beginning and end of their journey from Egypt to the Land of Canaan. Deuteronomy, the fifth and last book of the Pentateuch, is a repetition of the Law given by God through Moses to the children of Israel.

The remaining books of the Old Testament are classified as historical, poetic and prophetic. The historical

books begin with Joshua, and include Judges, Ruth, 1st and 2d Samuel, 1st and 2d Kings, 1st and 2d Chronicles, Ezra, Nehemiah and Esther. The poetical books are Job, Psalms, Proverbs, Ecclesiastes and the Song of Solomon. The prophetical books are Jonah, Joel, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, Ezekiel, Haggai, Zechariah, Malachi, Lamentations, Daniel and Obadiah.

The first four books of the New Testament are historical, Matthew, Mark, Luke and John each giving the story of the birth and work of Jesus of Nazareth. The account of these four disciples is the same in a general way, but each throws a different light upon the facts. The gospels are followed by the Acts of the Apostles, which is generally believed to have been written by Luke. It is the history of the beginning and spread of the Christian church. In it is recorded the conversion of Saul, afterward called Paul, whose letters to the various churches make up a large part of the New Testament writings. The epistles were named after the ones to whom they were written, and we have Romans, 1st and 2d Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st and 2d Thessalonians, 1st and 2d Timothy, Titus, Philemon and Hebrews. Following these books comes the epistle of James, which was written to the church in general. Then the two letters written by Peter, known as 1st and 2d Peter. Next in order are the three epistles of John; then the book of Jude, which is a short general letter to all the Christians. The New Testament closes with the "Revelation of Saint John the Divine," which is a prophetical book.

With these facts about the Bible fixed in mind, the student will find it easier to handle the book and locate the various passages for study. The following questions are given to aid in the preparation of the lesson. It is not necessary to send us the answers.

Questions

How many books are there in the Bible?

- How many in the Old Testament?
 How many in the New Testament?
 What is the Pentateuch?
 Name the historical books of the Old Testament.
 Which books are poetical?
 Which of the Old Testament books are prophetic?
 Who wrote the Pentateuch?
 Give a general outline of the contents of the first five books of the Bible.
 Which of the New Testament books are historical?
 Name the epistles of Paul.
 What other epistles are included in the New Testament?
 What is the character of the book called "Revelation"?
-

INFIRMITIES

RUTH E. ABBOTT

Born in the flesh, beneath the Spirit's moulding,
 These outward signs of deeper life to be,
 Show where the soul, at war with selfish holding,
 Wears at its bonds and struggles to be free.

Hast thou a weakness, all thy courage shaking,
 Know, of a truth, God presses on thee there:
 Where the thin veil of self is worn to breaking,
 Shines through the rent a light divinely fair.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till. The power which resides in him is new in Nature and none but he knows what that is which he can do, nor does he know it until he has tried.—*Emerson.*

SUNDAY LESSONS

SUNDAY, JUNE 21

PROCLAIMING THE I AM

Scripture Text—John 18:1-14

1. When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples.

2. Now Judas also, who betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3. Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

4. Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye?

5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, who betrayed him, was standing with them.

6. When therefore he said unto them, I am he, they went backward, and fell to the ground.

7. Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth.

8. Jesus answered, I told you that I am he: if therefore ye seek me, let these go their way:

9. That the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one.

10. Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus.

11. Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

12. So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him,

13. And led him to Annas first; for he was father in law to Caiaphas, who was high priest that year.

14. Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people.

SILENT PRAYER: *I am not afraid to proclaim that I am the Christ of God.*

The *I Am* must demonstrate that it is Spirit, omni-

present, omniscient and omnipotent. The first step in this demonstration is to send forth the words of consummation, just as if it had taken place. Jesus spoke such words in the previous chapter, John 17. Then these words spoken from the powerful standpoint of the *I Am* set up counter thought vibrations in the consciousness and there is unusual commotion. Because of this chemicalization which frequently takes place in consciousness some people refrain from "high statements." But *high places* in spirituality cannot be attained by the faint-hearted. When you perceive the Truth, speak the words regardless of consequences. "Hew to the line, let the chips fall where they may."

After Jesus had made that most transcendently beautiful prayer of renunciation of self, as recorded in John 17, he had to meet the personal self and handle it in an orderly way, that "the Scripture might be fulfilled," or the prescribed order through which man passes from one state of consciousness to another, be carried out. Character building is according to exact scientific laws, and every thought generates a current that goes to clothe in form some faculty of the mind. These faculties are God-given, and man is held responsible for the forms in which they appear. He cannot set them aside with the arbitrary word of their nothingness, but must deal with them in an intelligent manner.

After Jesus, the *I Am*, had made the renunciation of self, he had to deal with the various forms of self in the world and in his own consciousness. There is an impersonal thought current of selfishness in the race consciousness which we all touch when we deal with the things of this world. We call it the cold selfishness of the world. The brook Cedron, verse 1, means in the original Greek, "winter torrent," and the "garden" locates it in the world of universal thought. But this is a small matter compared to that great personal self in the subjective consciousness, Judas, who *knows the place*, and takes advantage of its darkness to capture the *I Am*. He comes with a "band" (combative thoughts) and "officers from the chief priests and Pharisees" (the ideas of priestly authority and religious guidance from

the standpoint of the letter), "lanterns, torches and weapons" (light of the intellect, torch of reason, and force of circumstances).

But Jesus knows that these must be met, and he boldly stands forth and says, "Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, *I Am*." (The word *he* is not in the original Greek, and should be omitted, not only here, but in nearly every place in Scripture where Jesus uses *I Am*.) "As soon then as he had said unto them *I Am*, they went backward and fell to the ground." This is to show us how to retain the distinctive power of the *I Am*, by constantly affirming ourselves to be it, in spite of the apparent subjugation to temporary circumstances.

Your faith (Peter) in the righteousness of your cause may lead you to combat the thoughts of the ruling religious powers, and in your impetuosity you resent their counsel (Malchus, counselor), and deny their capacity to receive Truth ("cut off his right ear"), but good judgment and a broad comprehension of the divine overcoming, through which you are passing, causes you to adopt pacific means. "Put up thy sword into thy sheath."

"The cup which my Father hath given me" is the consciousness of eternal life. This must be attained through an utter crossing out or crucifixion of the personal self, both on its objective and subjective planes of volition; hence "they lead him away," that other processes of the divine law might be carried out.

SUNDAY, JUNE 28

MEETING OPPOSING RELIGIOUS THOUGHTS

Scripture Text—John 18:15-27

15. And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest;

16. But Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.

17. The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith, I am not.

18. Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

19. The high priest therefore asked Jesus of his disciples, and of his teaching.

20. Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing.

21. Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said.

22. And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so?

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24. Annas therefore sent him bound unto Caiaphas the high priest.

25. Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not.

26. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27. Peter therefore denied again: and straightway the cock crew.

SILENT PRAYER: *I am not dominated by any man-made institution or church. I am free to know God for myself and in my own way.*

Every realm of thought in the consciousness has its ruling center, or directive will, which has been established by the *I Am*. The religious, governmental and commercial systems in the outer world have their prototype in man; in fact, all of these have been brought forth from man's copying the thoughts of his mind, and they are sustained by the consent of the majority of thinkers. Should the preponderance of thought sustenance be withdrawn by those who sustain these systems they would change their character or disappear. But they have become institutions of tenacity and power, and are not quickly overthrown. When the *I Am* has decided to change its range of thought from the personal to the impersonal plane of volition it has to meet these various ruling institutions in the prevailing thought realm, not only within its own consciousness, but also in the world of which it is part.

Everyone who would know God as the one and only ruler of his life must deny all ecclesiastical authority of an institutional order. He must know God as the Formless Life and Intelligence welling up at the center of his consciousness. He must know that "God is Spirit," and that that Spirit is his only source of authority and guidance. From the standpoint of the institution this is blasphemy—"He maketh himself God," and should be punished with death.

When called before this ecclesiastical tribunal the *I Am* may need all its powers of realization in order to retain its equilibrium. Its undisciplined faculties will quail with fear before this religious institution, which claims to have within its keeping the life or death of the soul. Peter (Faith) denied Jesus at this critical trial and only John (Love) seems to have made any effort to sustain him in this ordeal.

But the *I Am* knows its place in Being and stands alone in defense of the freedom of the open Truth, which it has proclaimed and which it continues to proclaim. "The Truth shall make you free." "Where the Spirit of the Lord is there is liberty."

SUNDAY JULY 2

I AM MEETS THE WILL

Scripture Text—John 18:28-40

28. They lead Jesus therefore from Caiaphas into the Prætorium: and it was early; and they themselves entered not into the Prætorium, that they might not be defiled, but might eat the passover.

29. Pilate therefore went out unto them, and saith, What accusation bring ye against this man?

30. They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee.

31. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death:

32. That the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

33. Pilate therefore entered again into the Prætorium, and called Jesus, and said unto him, Art thou the King of the Jews?

34. Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me?

35. Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?

36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him.

39. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40. They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

SILENT PRAYER: *I am willing that thy will may be done in me.*

The most powerful realm of thought in man's consciousness is that pertaining to religion. This is because it relates to that which is nearest to the source of Being. Although it may not so appear at first glance, a close analysis of the whole range of human life will reveal that religious convictions instigate and shape nearly every act, for under the head of religion may be classed everything of a moral character.

Yet it is not the province of religion to carry out its own edicts—this is left to the executive department of the consciousness. Jesus condemned by conservative religious thought is turned over to carnal will (Pilate) to cross out or crucify. The *I Am* cannot be crucified or killed, but the consciousness that will not accept or advance to its higher concepts forces it out of its range of volition, and a separation takes place. But the carnal will, having no inherent religious convictions, is loth to act upon the suggestions of the priestly prompting. It would stand aloof from all religious questions with the oft-repeated assertion that civil law has nothing to do with religion (verse 31). But strive

as we may we cannot separate our acts from the promptings of spiritual thought. We are forced eventually to carry out in act the word of the *I Am*.

Here we see the carnal will (Pilate) questioning the *I Am*, Jesus (verse 33), "Art thou the king of the Jews?" or, applying this to the individual, man, he would say to himself, "Is there a ruling will over my religious nature?" The personal will has no concept of the factors of that higher realm within, and believes that it is ruler of the whole man. It is jealous of any attempt to usurp its power, but when it is assured that the kingdom which the higher self would rule is "not of this world," it finds in him "no fault at all."

SUNDAY, JULY 9

GIVING UP THE WHOLE PERSONALITY

Scripture Text—John 19:17-39

17. They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha:

18. Where they crucified him, and with him two others, on either side one, and Jesus in the midst.

19. And Pilate wrote a title also, and put it on the cross. And there was written, Jesus of Nazareth, the King of the Jews.

20. This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin and in Greek.

21. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews.

22. Pilate answered, What I have written I have written.

23. The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top through-out.

24. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots.

25. These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple

standing by whom he loved, he saith unto his mother, Woman, behold, thy son!

27. Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

28. After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst.

29. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth,

30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

31. The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away.

32. The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him:

33. But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34. Howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water.

35. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe.

37. For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken.

37. And again another scripture saith, They shall look on him whom they pierced.

38. And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took away his body.

39. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds.

SILENT PRAYER: *I submit to the crossing out and erasement of personality that Christ may wholly rule in me.*

The cross represents the crystallization of two currents of thought—that state of consciousness termed “mortal mind.” The perpendicular bar is the inner current of Divine life, and the horizontal bar the cross current of human limitation. This is the “carnal mind” of Paul also, and it burdens the body with its various erroneous beliefs. “He bearing his cross went forth.” The center of action of this mortal mind is in the brain, and it is here that it has to be

met in the final overcoming which the *I Am* undertakes. "A place called the place of a skull."

It is this mortal mind that dies on its own cross—not the *I Am* nor the body. The two that are crucified with him represent the human belief in duality, good and evil, past and future. "Jesus in the midst" represents the steady poise of the *I Am*. In another of the gospels these two are called thieves. Jesus tells one that he shall be with him in Paradise, which is good, but the other, evil, dies cursing. This is to show that after the mortal has thoroughly given up there is no further necessity for an opposite, it is lost in its own nothingness or negation.

The will (Pilate) recognizes the *I Am* as ruler of the spiritual consciousness (Jews). He would confine the power of the *I Am* to that realm, but he wrote the legend, "Jesus of Nazareth, the King of the Jews," in three languages, Hebrew, Greek and Latin. This means that the word of the *I Am* goes forth as a ruling suggestion in the spiritual, the intellectual and the animal; but the doing away with the mortal mind pulls down all walls of partition, and the whole man accepts the Word of Truth.

The primal object of clothing is for protection against the elements of nature—earth, air, fire, water. These in their various combinations make what we term heat and cold, and their varying states are fixed by the mortal mind. When the body is rid of its ruling mortal mind it has no farther use for clothing, because it is no longer subject to the elements; then its garments are "made into four parts, to every soldier [powers of the elements] a part." When you deny and give up a mortal thought you return to the powers that rule that lower realm all the beliefs they claim. The "vesture" or undergarment, "without seam, woven from the top throughout," is the consciousness of unity, which is the inner conviction of all things, and without it even mortal error itself could not retain even a semblance of permanency. Hence, in the final relinquishment of the mortal thought realm you let go the belief that it has a diversity of causes or elements, and *one soldier* gets the inner

vestment, which is an admission of the One Cause, the One Unbroken Life, running through all manifestation.

The *I Am* in the final relinquishment of mortal thought, and the temporalities which it has woven into the consciousness retains its various forms of love. Though it may not take them with it into the universal realm of heavenly bliss where it now abides, it provides for them all in its heart center. (See verses 25, 26 and 27.)

When the *I Am* has given up all that goes to make the personal man, a mighty desire or "thirst" for life fills the body. The desire almost unconsciously goes back to the earthly source for satisfaction, and when the response is the sop of "vinegar," which is passed up to him, he realizes that the things of this world can no longer satisfy him, and mortal mind gives up its spirit, or "ghost," as given in the old version. It is this consciousness of mortality that cries out at this last breath of its existence, "My God, my God, why hast thou forsaken me?"

SUNDAY, JULY 16

THE SUPREMACY OF THE I AM DEMONSTRATED

Scripture Text—John 20:11-20

11. But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb;

12. And she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou has laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher.

17. Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.

18. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he had said these things unto her.

19. When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you.

20. And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord.

SILENT PRAYER: *I am the resurrection and the life. I rise triumphant out of every trial.*

The crucifixion, death, resurrection and ascension of Jesus Christ convey in symbols to those who study the inner life of man transcendent lessons of experience on states of consciousness of which the ordinary man has no concept. Hence, to explain their meaning in detail is beyond words. It is like describing the circulation of the blood to one who has not known that he has blood. There is a physiology of the soul which is as definite as the physiology of the body, and far more intricate. The spirit, soul and body have their states of consciousness and centers of action, and are governed by laws that rule them and preserve their homogeneous relation. Every person, place, act, position and word in this great drama of Jesus, masks the character and movement of these various factors of man's being.

Those who have studied thought and its capacity to build structures, visible and invisible, have some idea of the general character of the individual consciousness. We may say that there are three fundamental states of consciousness open to each individual—the superconscious, or pure spiritual, which is the Christ; the subconscious, which is the stored up thought emanations of the individual, the soul; and the conscious, that realm which the *I* takes cognizance of at each moment.

In the regeneration, which is symbolically described in these experiences of Jesus, the carnal or false consciousness, which has been generated through ignorant thinking, is eliminated, and the *I* comes into clear understanding of its right relation to God. But the body, the instrument of the

soul, has been so long dominated by the carnal mind that when it is taken away it lies for a time in a comatose condition, the "sleep" which is commonly called death, and which results in physical disintegration unless the *I Am* has mastered the foolishness and ignorance of carnality and cast it out of his temple before this sleep comes over it. Jesus prepared for this. He knew that he would have to cast out the false mentality, and also the negative condition which would follow in the body. He knew the kind of death he would have to die, but he had prepared for it by building up in consciousness the true, spiritual life, and its spritual body. So when the mortal concept of life dissolved he was ready with the true concept, and it was with this that he again raised his body.

Mary represents the soul, which first awakens after the great overcoming. "As she wept she stooped down and looked into the sepulchre." She looks into the earthly consciousness for the *I Am*. There she sees two angels, one at the head and one at the feet. These are in white, and represent the *will* and *understanding*, which henceforth rule the body consciousness. But the soul soon discovers the living *I Am* in her very presence. Then she would *cling* to him, which is the real meaning of the words "touch me not." The soul would hold the *I Am* in its limited world instead of letting it ascend to the superconscious realm.

When we have, through the power of true affirmations, overcome mortal thought, we should remember to not linger in the realm of psychic affections, but hold ourselves in the *absolute spiritual*. Then through the *lifting-up* power of the *I Am*, in its true estate, we shall be able to elevate the subjective consciousness to the heavenly realm of thought, and the ascension of the whole man will take place in the fullness of that degree (forty days).

Everything in your world will become flexible and responsive to your thought if you fill your heart with tenderness. Let this be your daily affirmation, "*The Tenderness of God is Poured out Through me to all his Creatures.*"



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.

SOCIETY OF SILENT UNITY,
Unity Bldg., 913-915 Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

June 20 to July 20, 1914

Held daily at 9 p. m.

I am centered and poised in the Christ Mind.

PROSPERITY THOUGHT

June 20 to July 20, 1914

Held daily at 12 m.

*"Son, thou art ever with me, and all that is mine
is thine."*

THE PROSPERITY THOUGHT

The parable of the prodigal, found in Luke 15, represents two unprofitable states of consciousness. The younger son wastes his substance in realms without, while the elder son fails to realize his in realms within. As in the parable of the talents, the greater commendation is given to the one who does something, even though it be evil, rather than to the one who is inactive. Jesus always praised action, and deplored inertia.

We all have in the inner spiritual consciousness the son who stays at home. But that son may never have claimed his inheritance. Through inertia and nonrecognition he has missed the benefits of the wealth that has always been his. The remedy in his case is a recognition and claiming of his own. The remedy of the younger son is, the acknowledgment of his error, and a conscious restoration to righteousness.

Whether you are in one or both these states of mind differs but little—the loving generosity of the Father applies to you. He is always saying to his offspring, "Son, thou art ever with me, and all that is mine is thine." How are you acknowledging this invitation?

The Father's possessions are all in his Mind. His Mind is formed of ideas. The ideas that make Divine Mind are not many, nor are they complex. They may be compared to the mathematical digits—the infinite complexity of creation arises in their combinations, which are beyond all computation.

God gives his ideas, his possessions in their entirety, to you to use as you will. His Life is yours; his Love, his Substance, his Power, his Faith, his Wisdom, his Strength; in fact, his twelve attributes are yours to express. You are his executive, and it is his pleasure to give you all authority.

Charge your consciousness with the fundamental ideas as given above. Affirm your identity with these ideas, and they will begin a mighty work in you. You will open the door to your prosperity with some key-word.

I AM NOT COME TO DESTROY

EDNA L. CARTER



ALL thinking is either constructive or destructive, according to the character of the ideas upon which the thought is based. True ideas are constructive. All concepts that have their origin in mortal mind are destructive. Some thoughts are readily recognized as destructive, while some are subtle in their nature and deceive by their appearance of being true.

Jesus was the great teacher and example of constructive thinking. All of his commandments and sayings tend to life and health and harmony. The reforms that man in mortal consciousness tries to make are all based on destructive ideas set to work in the external. The reform of Jesus Christ is an inner transformation. "I am not come to destroy, but to fulfill." He came not to tear down but to build up. If we follow him we cannot give our strength and substance and thought force to destroying or tearing down anything, however evil it may appear to be.

True, in all actual transformation of mind and body a dissolving, breaking-up process necessarily takes place, because thought force and substance have been built into the errors that appear. They have, in each individual, the power that he has given to them by his thought concerning them. These thought structures must be broken up and eliminated from consciousness. The simplest, most direct and effective method is to withdraw from them the life and substance that have been going to feed them, and to let them shrivel away into their own nothingness. This withdrawal is best accomplished by denial of the power and reality of evil, and affirmation of the allness of Spirit. Nothing is destroyed because "nothing" can't be destroyed. The change that takes place is merely a transference of power from an error belief to faith in the Truth through the recognition that God is good and is all that in reality exists. In

other words, all power is ascribed to God as it should be, in true acceptable worship.

Resistance and fighting of evil affirms belief and reality in its power, and so builds up its appearance, instead of doing away with it. According to the logic of spiritual understanding, as well as by the sayings of Jesus, it is made clear that all efforts to overcome evil by the methods the natural man uses are futile. He is sustaining by his thought the very things he would destroy. When his attention is called to this, he argues against it, not seeing the Law and the Wisdom back of Jesus' sayings.

A false notion of zeal is sometimes the cause of resistance of evil. According to Jesus' words and example, zeal should be expressed always on the positive side. Its place is to build up, not to tear down. If all who are trying to bring about righteousness in the earth would take the stand that their zeal should henceforth be expressed in a constructive way, instead of destructive, speedy results would follow their works. Whenever the temptation comes to fight some error, it can be overcome by saying with Jesus, "I am not come to destroy, but to fulfill."

Having this attitude of mind definitely fixed, the next consideration is the fulfilling power. If fighting will not accomplish results in Spirit, we naturally begin to wonder what means can be successfully used. Jesus taught that the overcoming power is love, and Paul summed up the whole matter when he said, "Love is the fulfilling of the law."

A hint for the overcoming of fear is given by this lesson. Fear is the result of indulging in destructive thoughts, and victory over fear can be gained by opening the consciousness to the inflow of Divine Love. Love has been talked of so much as a sort of sentimental piety that it is sometimes a little difficult for the mind to grasp it as a practical working power in mind and body. But that it has to do with salvation every overcomer must realize. At first its place and value may be merely perceived by the mind. While it is in this stage of development in consciousness, demonstrations of its power are not very satisfactory, and one may

sometimes feel discouraged as he sees the possibilities of love, and yet cannot prove them. Patience in affirming that the *spirit* and *substance* of love are established in consciousness is needed to prepare the way for the realization.

One good way to discipline the mind and direct all of its powers into constructive channels is to watch for little everyday opportunities to keep the sayings of Jesus. When the thought force goes out in obedience to the wisdom that Jesus taught, the force is withdrawn from all opposite tendencies, and thus the mind is renewed and the error drops away for want of sustaining life.

In this way we "mortify [make to die] the deeds of the flesh," according to the sayings in the great 8th chapter of Romans. "If ye live after the flesh ye shall die, but if ye, through the Spirit, do mortify the deeds of the flesh, ye shall live." In the deeds of the flesh are included, not only the greater sins, but all of the little petty selfishness that daily saps the life and substance from man's body and undermines his whole consciousness.

If one is not on the positive side, he must be on the negative; if he is not building up, he is letting things go to pieces. All people are either conserving their energies or dissipating them. Reason readily admits that conservation of vital force and its righteous expression is constructive, and fulfills the law of being. Jesus came not only to fulfill the Law himself, but to show us how to lay up a rich store of spiritual substance in consciousness, and then how to use it.

The first step in living the constructive life that he showed was possible is to make oneself entirely familiar with all of his sayings; the second step is to meditate upon them and pray for the love and wisdom to keep them; and the third is obedience. By this means we grow into spiritual consciousness, the "place" which he has prepared for us.

You can destroy all your enemies by sending them this thought: "*By this shall all Men Know that ye are my Disciples because ye have Love one to another.*"

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

Do you indorse "eugenics"?—* * *

This question may be considered from two viewpoints, the mortal and the spiritual. The idea of "eugenics" is to improve the race by the methods used in breeding animals—that is, men and women who are considered physically near perfect are joined for the purpose of bringing forth offspring which it is hoped will be superior.

No union of man and woman is holy without love. Love is the sanctifying power. Children born of a loveless union must necessarily be lacking in soul quality, therefore in bodily perfection. The enthusiasts over eugenics do not take into account the fact that man is Spirit, soul and body, and that a union which does not compass all of these cannot fulfill the law of Being, however fully it may meet the requirements of the laws of men.

Therefore, even from the mortal plane, the plane of generation, we could not accept the ideas of those who would place the union of man and woman on the same basis with the mating of animals.

Of course, if eugenics falls short in the mortal realm, much more does it fail to reach the standard of the spiritual. The spiritual union of men and women does not have to do with generation at all, but with regeneration. Those in spiritual understanding know that the new race is not to come through union in sex and the sensations of the flesh, but by each individual entering into spiritual consciousness through being born of the Spirit. "That which is born of the flesh is flesh. That which is born of the Spirit, is Spirit." The new race is spiritual, and flesh birth does not make spiritual beings. The regenerated mind and body is the only hope of a new race, and the price paid for the glory of the regeneration is the giving up of everything pertaining to generation.

Generation produces death, partly from the fact that sensation is always destructive, and partly because in giving off the seminal seed, the body is depleted, robbed of the substance necessary to its upbuilding.

Regeneration results in life eternal because by it all the life forces are lifted up in Spirit, and find expression in the Spirit instead of in sensation. Furthermore, regeneration is life giving because the seed of the body is all conserved, transmuted into spiritual substance and used in building and nourishing the incorruptible, immortal spiritual body.

* * * *

Replying to your first question, "If immortality is here and immortal life can and should be demonstrated here in our bodies, why did Jesus disappear? Why is he not here now?" Jesus said, "I go to prepare a place for you, that where I am there ye may be also." He said too, "Lo, I am with you always, even unto the end of the world." The "place" which he went to prepare was a state of consciousness. Through his overcoming work he established a consciousness of Spirit into which all who follow him may and must enter, in order to be saved. He is always here with us, teaching, helping, strengthening, healing, transforming and lifting up into spiritual consciousness with him all who strive for righteousness and life under the Divine Law. His "disappearance" was merely to the eye of sense. This opens up a great question that can only be understood by discerning the truth that the true light is always shining, "and the darkness comprehendeth it not." The darkness of the sense mind blinds the sight, but the spiritually illumined see. You will find help in holding this statement: "The Light shines and I comprehend it."

In the regeneration the Body Idea passes from the material concept of body to the next step which is the mental concept of body, up to the last and highest which is the spiritual concept of body. Jesus' body was not left in the tomb and destroyed in corruption, but was raised and transformed (made immortal and incorruptible) through the power of his spiritual mind. He showed that the whole of

man must be redeemed. The body must share in the glory. He raised his flesh body into the mental or psychical body in which the Scripture says he was for forty days, and in which he appeared to many people, even five hundred at one time. Then, through his realization of the Absolute, he raised the body consciousness and identified it with the spiritual body, the character of which is so transcendent as to be beyond human concept. The nearest comparison we make is to liken it unto electricity or light. We may feel the effect, but cannot see the form. This is the body in which Jesus now lives and into which we shall all enter when we have lifted up the Body Idea and set free the forces that enter into it.

You will remember that Paul said that some were weak and sickly and some slept because they did not discern the Lord's body.

In answer to your second question, "If this human body is the man, a trinity, body, soul and Spirit, would not the amputation of a limb imply logically the loss of a portion of the man?" We think it hardly proper to say that the human body is the man. The body is but one part of the man consciousness. The human or natural body must be transformed by the power of the indwelling Christ Mind, and be made to manifest the divine perfection. Man is the offspring of Divine Mind. The offspring of mind is an idea. Man, as an offspring of God, is God's idea of perfect man. This perfect man is complete—Spirit, soul and body. The body ever exists as perfect in God's idea, and the loss of a limb would in no way impair the perfect spiritual body which exists in the realm of ideas. If those who lose a limb would discern the spiritual body and express through it, they could again build the missing member. With this thought in mind, read in "Life Demonstrated," the two chapters called "Identification in the Absolute" and "Mind and Body in the Absolute."

* * * *

Theosophy, as you say, deals with life from the intellectual standpoint instead of the spiritual. The root-

meaning of the word is: The wisdom of God. Wisdom is not a product of the intellect, but of the Spirit. All religions and philosophies have some truth in them. Theosophy is largely made up of the doctrines of reincarnation and karma. The latter is the law of cause and effect. Believers in this law hold that a cause, once set in motion, must work out through its natural course, and that if man sins he must work out his own salvation through a series of reincarnations, though it may take untold ages to do so. This theory precludes the law of forgiveness taught by Jesus, who showed that it is possible to wipe out the memory of past sins through the renewing of the mind, and be free from the further effects of them here and now. This redemptive process is not taught by karma, and under that law man is bound to the endless chain of birth and death; but when he awakens to the Christ consciousness he dissolves these errors and knows that he is free to take up the work of regeneration of the whole man—Spirit, soul and body.

* * * *

The disciples of Jesus thought it a very important matter to know how to pray, and they asked him to teach them to pray. There is no virtue in so-called prayer when made with a wrong conception of God. God is not a big man living off and away from us in some unknown place in the earth or sky. God is in his creation. "The kingdom of God is within you." He does not listen to a loud, wordy prayer made to him with the false conception that he must be supplicated, coaxed and begged in order that his mind may be changed to grant some good thing. We are told by one who knew, to "pray to thy Father which is in secret." This Father is within us in the "secret place of the Most High." A desire for good is known to him, and if we have faith in him, we soon find ourselves in possession of the desired good. Jesus said, "When ye pray, believe that ye have received, and ye shall receive." Herein is the secret of true prayer. The Father gives whatever is asked at once. Doubt hinders the manifestation. "Faith is the substance of things hoped for."

INTERPRETATION OF DREAMS

Our readers are sending us more dreams than we can interpret. The interest in this branch of mind study is intense—everybody seems to be having vivid dreams. This is so marked that our (assumed) most serious minded philosophers are looking into the matter. Henri Bergson, the most popular lecturer in Europe, has written a book called the "Mechanism of Dreaming." Here is an extract giving a clue to his trend of thought on the subject:

"It is memories and only memories which weave the woof of our dreams.

"All that we have felt, perceived, thought, willed, from the first awakening of our consciousness survives indestructibly.

"These memories, perceiving that I have raised the trap door which has kept them beneath the floor of consciousness, arise from the depths.

"Memory images are like the steam in a boiler under more or less tension.

"If we dream about events of the same day it is the most insignificant facts, and not the most important, which have the best chance of reappearing.

"Sounds do not play in our dreams so important a role as colors. Our dreams are, above all, visual, and even more visual than we think.

"In a dream we become no doubt indifferent to logic, but not incapable of logic. There are dreams when we reason with correctness and even with subtlety. I might almost say, at the risk of seeming paradoxical, that the mistake of the dreamer is in reasoning too much.

"To explore the most secret depths of the unconscious, to labor in the subsoil of consciousness, that will be the principal task of psychology in the century which is opening. I do not doubt that wonderful discoveries await it there, as important perhaps as have been in the preceding centuries the discoveries of the physical and natural sciences."

Truth students will readily perceive that Bergson has no understanding of spiritual dreaming. Dreams may be classified as material, mental and spiritual. The writers of Scripture understood these various classes of dreams and identified them in ways which cannot be mistaken. Jude,

referring to the dreams of sense, writes, "These filthy dreamers defile the flesh." In Deuteronomy the people were warned against false prophets who claimed to receive signs and tokens in dreams that were not in harmony with the Truth. (See Deut. 8.)

But the Scriptures teem with examples of the high esteem which the spiritually minded put upon dreams and the interpreters of dreams. Joseph is considered nearest in character to Jesus, and he was a professional dreamer and interpreter. His ability in this respect was the cause of his elevation to first place among the king's officers. His interpretations of the king's dreams saved the nation from famine, and also provided for his own family in Canaan.

Solomon, the wisest of all the judges of Israel, was instructed by the Lord in dreams. Job teaches that this way of getting the guidance of God is under law. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbers upon the couch; then doeth he lay open the ear of men."

Daniel, the great prophet, received his symbolical pictures in dreams. He had "understanding in all visions and dreams." Multitudes of men have studied the prophecies of Daniel, and they claim that he foretold events involving the whole human race for thousands of years. Yet all this is based upon the dreams and visions of one man.

The New Testament bears fully as strong testimony as the old, to the importance of dreams in the guidance of God's chosen ones. The life of Jesus was saved by his father Joseph's obedience to a dream. John the Baptist's father was told in a dream that the prophet Elijah would come again as his son.

Peter, Paul, John, in fact nearly all the early Christians had instruction in dreams. Joel prophesied a universal opening of the minds of men in the latter days. "Your old men shall dream dreams; and your young men shall see visions."

Some people confound spiritual dreams, and their symbolical interpretation, with mental and sense dreams and

their literal interpretation. The difference is as marked as that between matter and Spirit. One who makes a study of his dreams learns to discern those arising in sense consciousness and separate them from those that come by inspiration from the Lord.

But all dreams have a lesson for the dreamer, because they are pictures of what is taking place in the cause side of man's being. So every dream should be resolved into ideas, and those ideas applied to the individual consciousness—or the realms without. This is accomplished by asking for wisdom of the Lord. When this is done the mind will be quickened to discern that every form and shape in the dream represents some mental or physical characteristic. For example, Joseph was shown by God that the fat kine and the lean kine represented years of plenty and years of famine. So in your dreams the Lord will show you the real of every representative picture and you will find this means of instruction the surest that you can have. Cultivate it and you will open up a school that will be to you of far more value than all the instruction gained in the colleges of the land.

INTERPRETATIONS

The dream began in a circus where a man and woman were performing on horseback. At the conclusion of the act, the woman handed to me, a bystander, the bridle of her beautiful, spirited horse to lead him to the hippodrome stables. Guiding him into an asphalt alley lined with flowering shrubs and topped by the arching branches of green trees, I leaped to his back. He began to cavort, but I controlled him and rode forward with a sense of pleasure and well being. Presently, having traversed several of these lanes, I realized that I did not know the location of the stables, and was getting lost. Realizing that I must at once take a different course of action, I slipped to the ground, intending to lead the horse, and retrace my steps till I found the stables. Hardly were my feet upon the ground when the horse changed to a large cat. My eyes beheld it as a cat, but my mind still termed it a horse. Seizing it hastily that it might not escape, I lifted it up under my arm. It turned its head and bit severely my detaining hand. I grasped it firmly by the back of the neck to control it, and hurriedly retraced my steps till I discovered the hippodrome stables where, with a sense of relief, I handed the animal to a groom.—*M. S.*

Your being at the circus indicates that your were in

the outer realm of consciousness when you went to sleep. The hippodrome is your body. The man and the woman are the two attributes of your soul (masculine and feminine). Your soul had delighted in the exercise of your powers in the outer, but upon retiring, had turned the horse (vital force) over to you (*I Am*) to return to the stables (still place in your consciousness). Your attempting to return the horse, and your riding upon him, shows that you have disciplined your forces through your *I Am* to a certain extent, but that you do not have full control was evidenced by the soul (emotional nature) so thoroughly enjoying the performance upon the horse's back. This would imply that you have allowed your soul consciousness to become too much involved in things in the outer, and that you have not been centered in the within. The alley into which you led the horse is your subconscious mind. After you were seated on the horse's back you felt a sense of satisfaction, which always comes when one has control of the body forces. Your becoming frightened and dismounting, showed that you were not acquainted with the subconscious, and consequently were afraid of the experiences you met there. The horse turning to the cat shows that this force you were handling was in reality reserve life force stored up within your inner consciousness. The cat biting you indicates that there was some thought of resistance in your mind, but you were persistent, and grappled with it and finally returned it to the hippodrome stables (place of stillness and dominion).

* * * *

I seemed to be standing on the sidewalk watching a number of horses drawing a very heavy object, probably a piece of machinery. Along the sidewalk on the opposite side of the street three horses were lying, bleeding and dying from injuries which they seemed to have received in some way from the cables. A small boy came and stood in front of me, laughing at the struggles of the horses, when I took him by the hand and explained how they were suffering and how cruel it was that they should have been used for such a purpose. It then suddenly seemed very urgent for me to cross the street before the horses and truck should have passed; this necessitated crossing between the horses and truck, which seemed to be an unusual distance apart, and I did not see how I was going to do it, but finally decided to dart

under the cables. There were about ten of these, in bunches of two or three, the bunches being about a yard apart. It seemed a very dangerous thing to go under these cables, but I made the crossing in safety, and then awoke.—*E. M. T.*

It is evident from the trend of your letter that some thought is at work in your mind which is dividing your forces. Horses stand for reserve vital force, and the fact that part of the horses were drawing a load and part of them were lying along the side of the street, indicates that you are in some way separating your powers. This piece of machinery you mention is your body, and through your mortal concept of it, it has become heavy and a burden, but the Christ child within you (the small boy) sees the unreality in it all and laughs. The cables represent the centers of consciousness in your body, and their being grouped in twos and threes shows how these centers function. Love and Wisdom work together; Strength and Power; Will and Understanding; Life, Substance and Intelligence are grouped. Your trying to cross the street between the horses and the truck shows that you have a thought in your mind, either conscious or subconscious, that believes in the separation of soul and body. It appearing to be dangerous, signifies fear.

* * * *

I was in great trouble. I tried to find comfort in the Bible, but could not understand it. I wondered why I had so much trouble brought on to me by the misdeeds of others. I could think of no misdeed of my own to merit such suffering. I went to church members and the minister for an explanation of the Bible. All they would tell me was that I wanted within. They could not explain any question I asked, only the same, "Oh, you want within." I got angry and said, "You want more within than I do. You are a lot of hypocrites practicing something that you know nothing about." I went home and threw my Bible into a corner and said, "Lie there until you prove something to me. If there was ever a Jesus Christ, he will have to show himself to me." A few days later, completely worn out, I lay down on the bed. Immediately I seemed to stand by the bed looking down on my body. Then a form appeared and I knew that I must follow. I followed on and on, stumbling and so tried, until it seemed that I could go no further. Then the form passed to one side and I saw Jesus standing alone, with a perfect sea of faces away off; and I recognized those church people of whom I tried to get some help. This

thought came to me: "All those church people, so far away; what will he do with me?" Then he beckoned me to kneel at his feet, and I felt his dear hand on my head and all the burdens rolled away. Oh, the peace and comfort in his eyes!—A. L. G.

In this vision you were living over again step by step your life, made hard by your condemnation of yourself and others, your lack of faith and your lack of understanding. The preacher represents the Spirit of Truth, and the church members are your spiritual thoughts. Both these you denied because of lack of understanding. "The letter killeth, but the Spirit giveth life." You did not understand the Bible, and you would not follow the guidance of the Spirit within, but were looking to the without for signs and for information. Throwing the Bible into the corner and expecting Christ to show himself, shows that you were still looking to the without for your supply. When you had resisted the Spirit as long as you possibly could, you at last gave up, and you were immediately transplanted into a new state of consciousness by the inrush of the Holy Spirit, the moment you stopped resisting it. The form which appeared to you is the Spirit of Truth which came again, and you were willing enough to follow it this time, and by it you were led to a realization of the Presence, which is always within you. You also saw that where Jesus is, there the spiritual thoughts are. The mortal consciousness again came to you and you wondered what would become of you. Kneeling is the humbling which is sometimes necessary before we can receive our blessings, and this is what you did when you knelt at Jesus' feet. This acknowledgment brought the peace and comfort which you longed for. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This experience was a spiritual realization, and you were shown to attain complete perfection, you must redeem and lift up the whole man, Spirit, soul and body, by a realization of their oneness, and bring them into the Christ consciousness.

* * * *

I was lying in bed, when suddenly, as if without dropping asleep, I seemed to be lying out on the ball of earth, quite alone. I was able

to see the roundness of the planet. The stars and worlds sped by in brilliant colors (rose, red and blue made the chief impression on me). Then from far away, as though from the fringe of infinity, I heard a sound. More and more sounds followed, until a terrifically huge orchestra seemed to be playing; an orchestra of innumerable instruments, but wonderfully blended. It occurred to me that it was playing only for me. Then I remarked that in spite of the tremendousness of the music, there was no physical sound whatever. I listened breathlessly and with growing fear, for it was coming nearer and nearer. How could I stand against it? Then I knew I was lying on my bed in my own room, which is on the ground floor, but still the music approached. It would crash through the roof, I knew, and make straight for me. I seemed to pray that it would pass me by, although its beauty held me breathless. A tremor shook me from head to foot. The music came through the roof, but instead of reaching me, it seemed to alight outside my door in the hall. I was trying to feel reassured by this. There was a moment of tense silence. Then a pair of hands caught me under the arms (I felt each finger) as if to pick me up. "Who and what are you?" I asked; and I repeated my question so loudly (as it seemed) that I roused myself and returned to normal consciousness, still feeling the finger grips under my arms.—*F. M. B.*

In this dream the earth means your thought of spiritual Substance, by which you were sustained. Your bed represents your fixed thoughts. You were thown out of this fixed line of thinking, into the free, limitless spiritual realm. You could see the possibilities of this realm as your sufficient supply, but had not the realization, for you judged by appearances and saw only the barren earth, when you had the power to form with your thought, from this Substance, any good thing that you desired. Blue is Truth, and red is Life. You were impressed by these but allowed them to go by you instead of appropriating them for yourself. As you come into unity with the Divine Mind, your mind and body are filled with such harmony that a song of joy vibrates through your whole spiritual consciousness. This was the music which you heard while in this spiritual realm, and the perfect, harmonious blending of the tones indicate that you were in harmony with the Divine Mind. This music is not of hands; therefore, there could be no physical sound connected with it. Had you allowed this harmonizing power

of the Spirit to enter your consciousness, all apparent in-harmonious conditions would have disappeared at once; but you allowed the old mortal thought of doubt and fear to creep in and you were at once transplanted back into the limited groove of thought, where you feared the power of the Spirit. The harmonizing principle was above you, and the Everlasting Arms were beneath you trying to lift you out of the inharmonious environment which you had made for yourself, into the open, free, spiritual realms; but your fears and doubts again caused you to resist the Spirit, and you were dropped back into that state of inertia. This explains why you are sometimes freed from the appearance of which you speak, then you lapse back into the old, negative line of thought.

The lesson for you is to go into the subconscious and root out all the old negative thoughts by asserting the power and dominion of the *I Am*, and replace them with rich, free, constructive thoughts which will make of your body the pure and holy temple of the living God.

* * * *

I dreamed that I, instead of being a person, was a box about one foot square rising up and down, but because of the ceiling in the room could rise no further. In another dream, I looked in the mirror and found my hair full of little stones and pebbles where it was parted, only instead of the parting being the way I usually wear it, it was the opposite way across my head.—*E. B.*

In the first dream, the box represents you in a personal state of consciousness. The ceiling shows the limitations which you have placed about yourself by your thoughts.

In your second dream, your hair symbolizes strength. The top of the head represents spirituality, and the parting the wrong way shows lack of Divine Order in spiritual things.

You can be very wise if you faithfully realize, "*Divine Wisdom Guides and Directs me in all my ways.*"

The most manifest sign of wisdom is continued cheerfulness.—*Montaigne.*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

We are sometimes asked if the testimonials printed each month in UNITY are really true—the inference being that we manufacture them. Our answer is that they are true to the best of our knowledge and belief. We make the extracts from letters received from our correspondents. We do not have the inclination nor time for further investigation. The writers have not been personally asked to acknowledge the help they have received from our ministry, but do so of their own volition. If they are laboring under the delusion that they have been healed, when they have not—as some of the doubters suggest—the matter can be settled by conferring with them direct.

We do not publish the names of those who write of their healing, because we have not asked their consent to do so, but we keep the address for three months, and we will gladly help to open up correspondence between any of these writers and anyone who wishes to know more about the case.

The critics usually say that the testimonials are too strong and too numerous for human belief. Yes, they are strong, because a great power does the healing. Nothing is too hard for Divine Mind, and the majority of cases that come to us have tried everything else. But we welcome such cases because the mind that has tried all material aids, and failed, is open to the Divine Power and the help comes quickly.

The testimonials are many, it is true, but the fact is we do not print to exceed one-fourth of the many we get from day to day. We could fill every page of this mag-

azine every month with such letters and then have plenty left over. However, these do not include all the demonstrations of the Law by any means. A very large per cent of those who are in various ways helped do not write to us at all. Jesus healed ten lepers and only one returned to give thanks. We do not think our friends are so derelict as this, but when we meet with some of the workers from other parts of the country, and they tell of the many who have been helped through this ministry, and who have made no acknowledgment to us, we marvel at the power of the Spirit.

Some people who are not well informed say that we publish these testimonials for pecuniary gain. This charge might be brought against us if we asked a price for our work, but, as we do not have a financial object in view, we deny the allegation. This is not a business, but a ministry. We are not merely healers but teachers. We help men, women and children everywhere to bring forth the healing virtue within their own souls. This is soul saving and it is a great work. Daniel Webster once said:

"If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble into dust. But if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow men, we engrave on those tablets something which will brighten to all eternity."

Those who are engaged in this work are very happy in it. We are not burdened with an elaborate classification of diseases and their specific remedies. We have one Great Physician who gives out all prescriptions and applies the remedies. Our work is simply to call the attention of the patient to this Omnipresent One. This is done silently, that is by mentally speaking the Word of Truth to the needy one, and also by the written word of instruction. Every soul has within it the key to health. That key is faith in God. Quicken your faith and you set the healing force at work in soul and body. "*Thy faith hath made thee whole,*" said Jesus.

Here are a few extracts from letters which our secre-

tary has made this month. If you should desire to write to any one of them, address your letter to the initials and town, as here given, and send it to us to be forwarded. We are sure every sincere inquirer will receive a reply to his questions if they are asked in the right spirit.

HEALTH

Santa Monica, Cal.—Already there is a great change in the home atmosphere. There is more harmony, and a more concentrated effort on the part of all the family to have a happy, harmonious home. Without dwelling too much on the past ailment, I would say that from the 15th of May last spring until about Thanksgiving, I was unable to walk, and it was only with the greatest effort that I could hobble across the street. At first my improvement was slow, but within the past two weeks it has been very rapid. Today I walked about two miles with scarcely any fatigue. I feel well and am stronger than I have been for three years. I am forgetting the pains and unfavorable symptoms which worried me, and know now the power is working within me. I am daily, hourly thanking and praising the Spirit for the good manifest.—*Mrs. F. H. H.*

Montclair, N. J.—I am joyful over my husband's improved condition. I asked your help for him about three weeks ago. He is beginning to show signs of an awakening consciousness, and of course his health improves also. I am demonstrating wonderfully in my own case, having been lifted from despair to a state of poise and positiveness, which has transformed me. These are days of marvelous unfoldment and realization for me. Demonstrations along all lines are flowing in, and my peace and joy is beyond description.—*C. H. M.*

Tupelo, Miss.—Some time ago I wrote you to give me treatments for an eruption that has almost covered my body. Immediately after writing you my skin became perfectly clear.—*M. G.*

Chicago, Ill.—I have not been bothered with the rupture for some time. I am in excellent health and so is my wife and the other members of the family. We all praise God for the great Love he is giving us, also his help in prosperity. I do not think it is necessary to keep up the treatments, as I feel that I am entirely healed.—*F. M. K.*

Madera, Cal.—I am happy to inform you that our dear baby is out of danger, in fact so nearly recovered that the physicians say she may come home in a few days. I think a miracle has been wrought. When we first took her to the sanitarium the doctors all agreed that the trouble was spinal meningitis, and for two days held out little hope for her recovery, or at the best, recovery with some infirmity. I will acknowledge that my faith was low. It seemed to me I was numb and unable to think. I sent you the telegram. I kept repeating words of

Truth that I could bring to mind and when no other statement was remembered I could remember, "It is not I, but the Father within me, he doeth the works." For several days she lay without any indication of improvement, but she did not get any worse, and now, after a little over a week, she is pronounced recovered. I am so thankful.—*Mrs. G. M.*

Tuscola, Ill.—Some time ago we wrote you in regard to our baby. He was very sick with a high fever and heavy cold, and seemed on the verge of pneumonia, but soon after writing you he asked to sit up, and from that time on he began to improve and is now playing again.—*Mrs. C. S. H.*

Cherryvale, Kan.—I have gained in health since being under your treatment. When I commenced I was constantly suffering. For six weeks I have had no pain, am feeling like a new woman. I am thankful for the help I have received. My father and mother are both improving.—*G. F.*

Medford, Wis.—I can do my work easily. I have not been so well for years as I am today.—*L. H.*

East St. Louis, Ill.—My little daughter has wholly recovered, and you may discontinue your treatments for her. This demonstration has completely changed my point of view and I am the richer and more blessed because of it.—*W. R. W.*

Cripple Creek, Colo.—You treated my husband for pneumonia and blood poison. His recovery was wonderful.—*Mrs. C. F. C.*

Princeton, Ind.—I have demonstrated over stomach trouble of fourteen years' standing, over colds and various minor aches, and have not taken any medicine for almost a year. I have not eaten flesh for eight months, neither do I indulge in tea or coffee. I have no desire for any of these things, and my appetite for eggs is gone, although I still use them in cooking. I have thought of writing to you for some time, but felt that the knowledge I lacked I would find if I kept patiently seeking for it. Now I believe you have what I need and are just waiting to enlighten me. UNITY magazine and *Weekly Unity* are my daily food, and no money could buy Cady's "Lessons in Truth" or Fillmore's "Christian Healing." I observe the silent hour, and my mind has opened up to the wonders, joys and great happiness of the kingdom within. Complete health is mine I feel sure. Divine harmony is being established in all of my outer affairs. The peace of God reigns in my household, and I am continually speaking peace for others.—*Mrs. C. O. B.*

Gainesville, Texas—I am feeling better this spring than I have for years. I am so much stronger in every way and I do thank God that it is so.—*T. F. A.*

Muscatine, Iowa—Sometime ago I asked you for help in recover-

ing from a severe sick spell. Soon after writing I began to gain, and now feel well. I told one of my daughters-in-law of your kindness. She wrote you and has found immediate results. I am very grateful and bless the Lord.—*J. H.*

Suffolk, England—Soon after writing you I got employment. My sight is greatly improved. I am a new man now and am enjoying the best of health through the application of the Truth. My life grows brighter every day. Things seem a bit mixed up at times, but it passes away when I am silent and think a bit. I am confident that God will prosper my way. It is a glorious experience, feeling the love of God in my heart. My desire is to do all I can to spread the Truth.—*H. J. B.*

Jamaica, N. Y.—I am wonderfully improved in health and strength of body, mind and spirit. I believe that my ardent desire of years is to be realized and that God is giving me a perfect mind. How grateful I am to him, and I must raise all of my powers to praise and glorify him and to bless my fellows. Our cousin, whom the doctors gave up, is improved, and we believe she will be well again. We also have great cause for rejoicing in the return to sanity of our friend since you spoke the Word for him. He commenced to improve and Dr. E. of the hospital for the insane wrote me yesterday that he would be able to leave the institution soon, a whole man. He had been considered an incurable.—*C. W. M.*

Du Bois, Pa.—I telegraphed you sometime ago for treatment for rheumatism. It has not bothered me any for a long time. You may discontinue treatment. I thank God for his wonderful love.—*G. W. S.*

PROSPERITY

Victoria, B. C.—About six weeks ago I wrote you, asking for help, as I was in much anxiety about disposing of property or having to meet a payment in April. Last week I sold the one piece to a builder. He bought it for a building site for a young couple who could never have done so without his help. He is employing several idle men to build a house. I am truly grateful and glad at heart.—*J. F.*

Omaha, Neb.—Inclosed is a love-offering which I send in appreciation of your effort to assist me in my financial trouble awhile back. Relief has come.—*R. F. L.*

San Antonio, Texas—Several weeks ago I wrote you, asking for health and prosperity treatment for my son, who was leaving for New York to find work in the literary world, a broader field than was possible at home. He had been there just three weeks when he found employment along the lines that he most wanted, and which he thinks will open up wonderful possibilities for him. The new life is very beautiful and we are so happy.—*Mrs. C. S. A.*

Seattle, Wash.—The Word is certainly doing its perfect work. I have never seen prospects look so good—everyone seems to be so cheerful and perfect harmony prevails.—*H. N. P.*

Newport, Cal.—Within a very few days after writing to you I received a check for one hundred dollars from a source wholly unlooked for, and where no obligation existed. Throughout this whole month and more, everything has seemed to come to me, and I have felt that the Spirit of the Lord has gone before me and made easy the way. All this help came to me at a time when I so much needed it, and without it I do not know what would have happened.—*H. H. H.*

Boston, Mass.—Since I last wrote you I have had some wonderful experiences of financial help. At times when it seemed as though there was no possible way of escape from disaster, help came and the crises were safely passed. I ask that you continue for a time your ministration, feeling as I do that they have strengthened me in faith and hope and wisdom to meet emergencies as they arise.—*B. A. R.*

San Jose, Cal.—Sometime ago I asked for prosperity treatment for my son. He was out of employment over seven months and was about discouraged. In the midst of packing goods for a removal to the north part of the state, hoping to obtain a situation there, a request came from the successor to the firm where he had formerly been employed, asking him to return to the old position at once.—*Mrs. C. A. H.*

Montpelier, Vt.—Just a few lines to tell you the good news, that I have a tenant moved in and partly settled. I never saw anything demonstrated so quickly as that. Many other good things are coming to me right along in little ways. It is wonderful.—*Miss E. G.*

Salt Lake City, Utah—Inclosed please find a free-will thank-offering, given with a heart full of thanks for all the blessings which have come to us through Unity. I asked your help in disposing of our furniture quickly. We advertised one day and the next morning at ten-thirty same was sold for cash. A heart full of love and gratitude to God and to all my Unity friends.—*Mrs. C. A. W.*

Midfield, Texas—I am so glad to tell you that there has been a marked change in my affairs for the better. I know I am entering into a dawn of financial success. I have affirmed prosperity earnestly, and I know that it is mine. I feel assured and at rest and have peace of mind.—*E. H.*

St. Lambert, P. O. Quebec—I wrote for prosperity treatment when everything looked black and dismal. Since then I have never looked back. The Law has worked surely and steadily the whole time.—*F. R. C.*

Charleston, Ill.—I thank God for the prosperity that has come to me and to my son. He was discouraged and did not get work for some time. I wrote him to be content and pray to God, ask him and wait on him. That was what I was doing, and I never doubted once but

what he would get work and do well. He has had two or three kinds of work, but in his last letter said he expected a good steady job. I have never failed to hold the prayer for him that is in the leaflet on prayer. This practical Christianity has certainly been a help to me. I have my house full of roomers, and all unsolicited they came to me. The ten o'clock Silence has been of much help to me this week. My faith is strengthened, love grows, joy increases, assurance of protection, certainty of supply, satisfaction and peace came upon the realization of Omnipresence.—*E. E. T.*

Alameda, Cal.—Success seems to be showing itself to me in everything I am undertaking, and I know that the order, harmony, wisdom and efficiency of Spirit are expressed through me.—*E. W.*

FREEDOM

Kansas City, Kan.—I write this for my husband whom you have been treating for the liquor habit, as he feels the Lord has through your help and prayers freed him, not only from the liquor habit, but from the meat habit, the coffee habit, and also from the expression of an old belief in rheumatism of which he used to complain almost daily. Praise God, it went with the rest of the unrealities. He has been helped wonderfully.—*Mrs. R. E. L.*

Fairfax, Minn.—Find inclosed my love-offering for the many blessings received through your prayers. I have endeavored to live the Truth for nearly a year, and it has been a pleasure to me to know that I am a changed man in every way. It will be a year since I drank any liquor of any kind, and I have no desire for it any more.—*E. W. W.*

St. Louis, Mo.—My boy for whom I requested your help has not taken anything to drink for six months and is a different man. Your prayers in his behalf were answered.—*F. E. M.*

Toledo, Ohio—Another prayer is being answered for my husband whom you are treating for freedom from drinking and smoking, and that he may have spiritual understanding. So many times since I last wrote you up till February 13th, my husband drank quite heavily, was intoxicated many times and I was almost ready to give up and write you to discontinue treatment for him, as he seemed to be getting worse. But that something within said, "Don't give up," so I prayed on and refused to judge by appearances, only trusted in God, and one beautiful night my husband came home and said he was done with drink of all kinds and saloons, and that he was going to be a man, and he has not drank any since. In spiritual understanding he is also improving. I ask God to bless and prosper each one of you in the Society of Silent Unity.—*G. A. M.*

Independence, Kan.—Last October I wrote you about my husband who was apparently trying to drink himself to death. Shortly

after I wrote you he came home, and early in December he experienced "a change of heart" and life. Every wicked habit has fallen away like old garments. He remarked a few days ago that even our little five-year-old daughter could see a great change—even in outward appearance. No words can ever express my joy and gratitude to God. When I wrote to his mother across the seas, she answered, "This is of far greater value than all the riches of the earth."—*Mrs. W. R. M.*

Alexandria, Va.—I am sending you a thank-offering. My husband has not touched intoxicating liquor since you began to treat him. I do praise God that he answers prayer.—*L. H.*

SPIRITUAL AWAKENING

Toronto, Ont.—The sense of realization of God's wholeness is at times possible, and oh the comfort, since I know that God is really my life. Through everything I cling to my faith in him, for I know there is nothing else. I do not care to read anything but Truth literature since I have been passing through this experience, and I feel that I never wish to eat meat again. I have also come to see clearly, in a way that I never did before, that to find the Christ within is the paramount thing in life.—*E. C.*

East Weymouth, Mass.—I am thankful for the privilege of being brought in touch with you. I have been a church member for many years, also a professed Christian, but this year of my acquaintance with you has brought me to a clearer idea of God, our heavenly Father, and I know I have now been brought from death into Life. I appreciate the effort that you are making to give to the world such thoughts that will lift men out of the miry clay and place them upon the firm foundation, Christ Jesus. I wish you all prosperity and I know God is blessing your work, and that his words will not return unto you void; but shall accomplish that whereunto they are sent. I am at every opportunity trying to let God guide me in placing some of the thoughts before others and lead them to thoughts that will bring joy and peace to their souls and help them to realize their oneness with God.—*I. B. H.*

Cleveland, Ohio—Through holding the prosperity statements with you I have indeed received a clearer understanding of God and a more perfect faith in him as the supplier of my every need. I am finding more and more each day that all of life's problems (so-called) are not so difficult of solution if we enter into the spiritual realm and give God a chance to show us the way. The seed of prosperity is bearing fruit for me. I am very grateful for your prayers, for the instructions you have given me and for the blessings I have received through the study of Unity teachings, and the consciousness of the indwelling Christ that is revealing to me more and more each day that

"the Lord is my shepherd." He cares for me, keeps me and guides me in the way of Truth. The hours of Silence are great blessings to me.—*Miss M. M.*

Toronto, Ont.—I write to thank you sincerely for the help received so promptly. I have recovered from the condition of doubt and fear, and am quite bright and cheerful. Best wishes for the constant upliftment of all.—*Mrs. L.*

Boston, Mass.—I want to thank you for your kind assistance. Some definite help has come to me in several difficulties just as the situation seemed almost unbearable. The deliverance was a great blessing, but the gain in my own self is quite as great.—*P. H. C.*

London, S. W., England—I must tell you of the great realization which has come to both my husband and myself of late. As you know we held so fast to certain schemes, and it was our one wish to see all come into visibility. We thought just these plans were the things for us, and all the time God was guiding us on and right out of them into his work for us. Oh, the feeling of peace and rest which came to us when we let go of all and realized that our loving Father, who when fully trusted, teaches us, waits for us, prepares for us, and makes us willing before he commands us. Today I know that he never takes anything away from his children, unless he gives them just the best in its place. So we can say, so full of joy, "Father, we are willing to do thy will and let go of our will, for we are one, and work together." There is untold good in every experience we have had, and full of courage and faith we press on, for we know all good is ours.—*Mrs. A. S.*

Grand Rapids, Mich.—I received your very encouraging letter. I am now realizing many changes. No more worry and useless tears, no restless nights, for "He giveth his beloved sleep." The friend that you treated is better. She gave up medicine and says she is living by faith and prayer.—*I. A. B.*

Curtis, Neb.—I write to tell you the wonderful work of God in the lives of those I asked treatments for. As for Miss M. S., in less than two weeks from the day I wrote for treatments, the Spirit helped her to see the Truth. She realized that the Lord was all she needed in her life, and she is now working for him. The UNITS which we had you send to her for a year and which she had not read, she is now getting out, studying and passing them on to others. To all who are sick and afflicted, she is taking the message of the Spirit. Mrs. R. D.'s demonstration is wonderful. Her physical ailments all seemed to go as she found peace with the Lord, and she is well and happy. She is so grateful and just now told me over the phone that wonderful things were coming to her every week. As for myself, I am much better; my eyes are almost perfectly well. Every day I realize more and more the need of the Lord within.—*Mrs. N. G. S.*

NOTES FROM THE FIELD

The Truth students of Portland Ore., have established "The Mt. Scott Truth Center of Practical Christianity," located at Gray's Crossing, Mt. Scott District. Mrs. Anna M. Howe is the leader.

Mrs. Agnes G. Henderson, of Eagle Rock, Cal., has opened a Metaphysical Library at 466 Stanley avenue. Unity literature may be found here.

The classes in Practical Christianity being taught by Miss B. Gertrude Hall in Boston and Dorchester, Mass., will be discontinued from May 31st to October 1st. Notice of the date of resumption of Miss Hall's classes will be made in this department in the September issue of UNITY.

Another new Center is that of Mrs. Etta Gibson in Yonkers, N. Y. The name is "Unity Truth Center," and the address is 90 Maple street.

Mrs. Sarah Connley, for a long time leader of the Unity Center in Long Beach, Cal., has given over the charge of the Center to Mr. Cecil Litton. Mrs. Connley is now in Selma, Cal., and is teaching a class there at 1957 Wilson street.

Since the removal of Mrs. Elizabeth Whiteside to Portland, Ore., the Unity Center which was conducted by Mrs. Whiteside in Tacoma, Wash., is holding its regular meetings every Wednesday afternoon, in the rooms at 1109½ South C street.

Notice was given in UNITY last month of a Unity Center established by Mrs. Katie Sweaney and Mrs. C. E. Bell in Oakland, Cal. The house number was printed incorrectly. The proper address is 1737 6th Ave., E. Oakland.

Rev. Josephine S. Preston, Divine Science teacher and healer, is conducting the "United Truth Students' Reading Rooms," 315-16 Owl Building, San Diego, Cal. Open classes for all Truth students are held Tuesdays at 3:30 and Fridays at 12 noon.

Miss Harriet C. Hulick, of the St. Louis New Thought League, writes that two new instructors are added to the staff. Mrs. Emma Schneidhers in "The Science of Joyousness," and Mrs. F. M. Lilebridge in "Musical Therapeutics."



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 correct our list, we should have notice of change by the 5th. We
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Unity publications are on sale at the following places:

- Alameda, Cal.** Home of Truth, cor. Grand St. and Alameda Ave.
Alhambra, Cal. Home of Truth, 302 S. Union Ave.; Metaphysical Library, 410 Black Bldg., Whalan's News Agency, 233 S. Spring St.
Aspen, Cal. Rose Rouge Truth Center, 5554 Lawton Ave., California College of Divine Science, 727 W. 14th St.
Bakersfield, Cal. Home of Truth, 1235 I St.
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Cleveland, O. Stearns's 9th Ave. and 27th St.; Goodyear Book Company, 104 9th Ave.; Unity Society of Practical Christianity, 45 Madison Ave.; New Thought Publishers, 110 West 34th St.; Home of Truth, 47 W. 7th St.
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Dan, W. Australia. The Truth Center, Viking House, William St.
Toronto, Canada. Truth Center and Metaphysical Library, 185 Carlton St.
London, England. L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 13 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courthold Gardens, Cromwell Road, S. W.
Edinburgh, Scotland. The Higher Thought Center, 49 Shandwick Place.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of July to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

UNITY CORPORATION

The work of Unity Tract Society, the Society of Silent Unity, the Unity Correspondence School, the Silent Seventy and the Unity Pure Food Company has all been incorporated under the name of "The Unity School of Christianity." Please hereafter address all communications to Unity School of Christianity, giving the department desired.

Following are the departments: Publishing department, Silent Unity department, Unity Correspondence School, Silent Seventy department and Pure Food department. For example, if you are sending in a subscription, change of address or order for literature, address, Unity School of Christianity, Publishing Department, 913-925 Tracy Ave., Kansas City, Mo.

YOUR BLESSING

We are asking the blessings of all the friends of UNITY for the prosperity of the New Unity Building. Bless and you shall be blessed. There is a wonderful law in blessing. The thought back of it is a bountiful outpouring of good. The omnipresent ether is set into swift action, when one who has faith in Spirit, pours out words of blessing. Such words become living things when they unite with the spiritual substance and they go wherever they are directed, like living entities. In fact, they are living entities endowed with power to increase and bring to pass that which is put into them.

A lady relates that whenever she passed a certain church in course of construction she heard many voices repeating, "God bless you, God bless you!" She did not understand it and inquired what it meant. She was told that the members of that church had been asked to give daily blessings for its success and she heard their concentrated words repeated over and over in the invisible ethers.

Send us your "God bless you and your ministry and your building." Not only speak it silently and aloud, but write out a blessing, sign it and send it to us to be put in the cornerstone of the new building.

THE METAPHYSICAL BIBLE DICTIONARY

We are pleased to announce that the Metaphysical Bible Dictionary, so long promised to our students, is now ready for delivery. The Dictionary has been running in UNITY for several months, but now it is arranged with a view to greater convenience for reference. The names are alphabetically listed, and, with the key as given in the introduction by the author, R. C. Douglass, which appears on another page of this issue of UNITY, there can be no difficulty in interpreting the Bible from the esoteric standpoint. The Dictionary is neatly brought out in paper covers and will be mailed postpaid to any address for 50 cents. Send orders to Publishing Department, Unity School of Christianity.

A movement for the unity of all of the various cults, societies and churches working for the upliftment of man, has been active for several months in New York City. Meetings are held in what is now known as the World Temple, 32d street, between 4th and Madison avenues. Elizabeth Knopf is director, and all faiths meet in the conferences. The Temple is dedicated to the "humanity of Brahma, the righteousness of Moses, the knowledge of Buddha, the ideal of Plato, the law of Mahomet, and the glory and self-sacrifice of Jesus." "World Unity—a World Religion, a World State, a World Conscience—to dream it, to announce it, to dare it—is the only salvation, the only solution," so states Miss Knopf.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the July UNITY:

CLASS THOUGHT

July 20th to August 20th, 1914

By the power and authority of the Lord Jesus Christ, I am made free and whole.

"The Bulletin," a Directory of Christian Teachers, Healers and Truth Centers in all parts of the world, will be sent free on application to Unity School of Christianity, 913 Tracy Ave., Kansas City, Mo.

Indianapolis, Ind.—I enjoy *Weekly Unity* very much and look forward to its coming. While waiting for the monthly publication, to have these weekly arrivals is a great pleasure. Since having the prosperity bank I have enjoyed greater and fuller prosperity than ever before, for which I praise God.—E. S.

UNITY SOCIETY CORRESPONDENCE SCHOOL

Santa Monica, Cal.—I am sending you a thank-offering, and, out of the fullness of my heart, I would like to multiply it ten thousand times. Your first and second lessons, "Silence" and "Healing," are proven Truth to me now, in a measure at least, and it seems like the discovery of a new world. But the third lesson, "Prosperity," seems to be an entire gospel in itself. The principle therein is of itself alone, if proven true for all men, sufficient to warrant and to establish the Millennium, when all men look to God, and no longer lie in wait to prey upon each other for their supply; love of gold to become love of God—through the understanding that God, not gold, is man's One Inexhaustible Resource, always open, sure and unfailing. Why, it is so big a thought, it staggers the mind to attempt to grasp it. I did not dream a short time ago that there was or could be such a work as you are doing in existence, nor did I realize that in three lessons one could acquire enough to enable him to prove the power of Spirit or Mind over disease. My understanding is growing daily along this line—though far from perfect. I hunger for the perfect knowledge or understanding. If I have seemed long or slow returning the answers to Lesson Three it is not because I have been idle; on the contrary, I have found this the biggest lesson I ever undertook to master in all my life. It has kept me very, very busy. Nearly every word in the dictionary has rushed through my mind in response to the effort to grasp the Truth of it, so simple, so subtle, so mildly expressed, innocent looking. Why, there is no such teaching as this in books, nor in colleges, nor anywhere.—*J. A. B.*

Cincinnati, Ohio—The Statement of Being, Lesson One, "Lessons in Truth," means so much to me. To know and understand who and what God is, puts a different light on everything and gives me so much to live for.—*R. L.*

San Diego, Cal.—I herewith inclose Lesson Five, "Overcoming." It almost seems overwhelming, this change from error to Truth. I scarcely knew what I was getting into when I began the lessons, but I wanted to take the primary course and then again I would feel that I would not give up what I had started out to do. The Bible has been read in our home for over 25 years. I never paid much attention to it, but now has come the awakening. The lessons have been a revelation, and I thank you. I will try with all my heart to be an "overcomer."—*Mrs. A. C. T.*

Newark, N. J.—I am ready for questions for Lesson One. Have derived great benefit already, and expect great things in my study. When I came to the part in the lesson where it first speaks of God as "Our Father" it seemed to have a new meaning and as I meditated upon that one phrase alone, understanding came as never before. And this is only one point. The whole lesson is full of such mighty truths

and they all unfold with such wonderful light, and an entirely new meaning.—*E. L.*

Philadelphia, Pa.—I consider this course the most helpful method I have ever studied to quicken the spiritual understanding.—*Mrs. M. E. H. B.*

San Francisco, Cal.—The lessons are just what I seem to need. Unity is all new to me. Although I knew some of, shall I say, the laws of nature, I did not know them spiritually and now everything is so different. I was a nurse, and believed in the appearance of disease, if not in disease itself, as a reality, allowing for the mind as the controlling part in many ailments, so perhaps it has been harder for me than for some others to overcome belief in disease. But I thank God that now I recommend the Truth instead of some drug or exercise to cure whoever asks my advice. I thank God and bless the friend who first started me in the study of Truth. She planted a seed and it is growing and will branch out to many through me. God bless and prosper all your work.—*Mrs. W. G. S.*

NOTICE TO ENGLISH READERS

The authorized British edition of "Lessons in Truth," by H. Emilie Cady, is published and for sale by L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus London, E. C., England.

A UNITY PENNANT

The workers at Unity headquarters have designed and prepared for sale an attractive pennant. They have sold a number of them to their friends, and all who have purchased the pennants are delighted with them. The size of the Unity pennant is 14½x36 inches. It is made of purple felt with the emblem of Unity, the "winged world," and the word "Unity" across it in gold felt. The emblem has been carefully designed and the word beautifully lettered. The price of the pennant is one dollar. Send orders to Unity School of Christianity, 913-925 Tracy Ave., Kansas City, Mo.

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EXCHANGES

- AMERICAN MOTHERHOOD.** Published by the Arthur H. Crist Co., Coopertown, N. Y. \$1 a year; foreign, \$1.50; Canada, \$1.25.
- BIBLE REVIEW.** H. E. Butler, editor, Applegate, Cal. \$1.50 a year. With **UNITY**, \$2.
- BUSINESS PHILOSOPHER.** A. F. Sheldon, editor, Libertyville, Ill. \$2 a year. With **UNITY**, \$2.50.
- CHRISTIAN.** T. J. Shelton, editor, Denver, Colo. \$1 a year.
- DAS WORT (German).** H. H. Schroeder, editor, St. Louis, Mo. \$1.25 a year. With **UNITY**, \$1.75.
- EXPRESSION.** Alma Gillen, editor, 157 Brompton Road, S. W., London, England. England, 6s, 6d; America, \$1.58. With **UNITY**, \$2.
- NAUTILUS.** Elizabeth Towne, editor, Holyoke, Mass. \$1.50 a year. With **UNITY**, \$2.
- NOW.** Henry Harrison Brown, editor, San Francisco, Cal. \$1 a year.
- POWER.** Charles Edgar Prather, editor, Denver, Colo. \$1 a year.
- THE DAY STAR.** Topeka, Kan. 75 cents a year. With **UNITY**, \$1.25.
- THE EPOCH.** Mrs. Lily L. Allen, editor, Ilfracombe, England. \$1 a year.
- THE GLEANER.** Dr. W. John Murray, editor, New York City. \$1 a year.
- THE MASTER MIND.** Annie Rix Militz, editor, Los Angeles, Cal. \$1 a year.
- THE SCIENCE OF LIFE AND HEALTH.** Robert E. Han-
non, editor, Jamaica Plain, Boston, Mass. \$1 a year.
- THE SPIRITUAL JOURNAL.** A. H. Christopher, editor,
Boston, Mass. \$1 yearly.
- THE TRUTH.** Rev. A. C. Grier, editor, Spokane, Wash. \$1 a year.
- WASHINGTON NEWS-LETTER.** Oliver C. Sabin, Jr., editor,
Washington, D. C. \$1 a year.

Any \$1 magazine in this list, together with **UNITY**, one year for \$1.50. Unless otherwise specified, add 25 cents on Canadian and 35 cents on foreign subscriptions.

INSTRUCTIONS AND POINTS FROM SOCIETY OF SILENT UNITY

EVERYONE should know how to apply the spiritual laws in all the daily problems of life. Through the ministry of our Healing department, the Society of Silent Unity, thousands of persons have been helped to express their divine potentialities and overcome adverse conditions. The following list of tracts are issued by Silent Unity and contain the answers to some of the most vital questions that confront the Truth seeker.

1. *Health Hints, No. 1.*
(Treatments for the stomach, hair, dyspepsia. Heredity.)
2. *Health Hints, No. 2.*
(Treatments for renewing mind and body, unselfishness, industry, hearing, warming the extremities, constipation.)
3. *Inquiries Answered.*
(Concerning sleep. Resurrecting the body.)
4. *Instructions to Patients.*
(What Silent Unity is. How to observe the Silence.)
5. *Helps Along the Way.*
(Unreality of evil. When healing is not permanent. Demonstrating your own. Cause of intemperance.)
6. *Points for Overcomers, No. 1.*
(Helpful thoughts in demonstrating health. Explaining dreams.)
7. *Points for Overcomers, No. 2.*
(Harmony in the Home. Necessity of the regenerate life.)
8. *Points from Silent Unity.*
(How treating is done in Silent Unity.)
9. *Questions and Answers, No. 1.*
(The twelve centers in the body. Finding metaphysical meaning of the Bible.)
10. *Questions and Answers, No. 2.*
(The devil. Freedom to remain in the church. Tonsil treatment.)
11. *Questions and Answers, No. 3.*
(Treatment for the sight. Eternal life demonstrated.)
12. *Questions and Answers, No. 4.*
(The control of the nerves. Hygiene and metaphysics.)

The price of these tracts is 5 cents each; the entire twelve will be sent to one address for 25 cents.

UNITY SCHOOL OF CHRISTIANITY
(Publishing Department.)

913-925 Tracy Avenue, Kansas City, Missouri

Bound Volumes of Our Periodicals

¶ Our friends and readers will be glad to know that we can now supply them with bound volumes of **UNITY Magazine** and **WEEKLY UNITY**. Each volume is nicely and substantially bound in half morocco, with gold letters. Some of the best articles that our editors and contributors have ever written, will be found in the volumes listed on this page. Space does not permit us to give the contents of these volumes, but we assure you that each one is filled with thoughts and words that heal the mind and body, and help the soul to express the Christ consciousness.

UNITY MAGAZINE

¶ On account of the increased size of this periodical, it has been necessary to have each of the recent years' issues bound in two volumes. A list of our stock of bound volumes follows:

Year		Price	Year		Price
1897—One	Vol.....	\$2.50	1908—One	Vol.....	\$2.50
1900—One	Vol.....	2.50	1909—One	Vol.....	2.50
1901—One	Vol.....	2.50	1909—Two Vols.,	\$2 each,	4.00
1902—One	Vol.....	2.50	1910—Two Vols.,	2 each,	4.00
1903—One	Vol.....	2.50	1911—Two Vols.,	2 each,	4.00
1904—One	Vol.....	2.50	1912—Two Vols.,	2 each,	4.00
1906—One	Vol.....	2.50	1913—Two Vols.,	2 each,	4.00
1907—One	Vol.....	2.50			

WEEKLY UNITY

¶ Bound volumes of this paper can be had from May 15th, 1909—its first issue. These volumes contain a very fine collection of short articles, beautiful poems, and reports and extracts of noted lectures. The paper is a digest of the current metaphysical thought of the day, and in each of the fifty-two issues of a volume there is an inspiring message that will help you to a greater realization of health, happiness and success. We can supply you with the following bound volumes of this exceptional periodical:

Volume	Year	Price
No. 1	1909—1910	\$2.00
No. 2	1910—1911	2.00
No. 3	1911—1912	2.00
No. 4	1912—1913	2.00
No. 5	1913—1914	2.00

UNITY SCHOOL OF CHRISTIANITY

(Publishing Department,)

913-925 Tracy Avenue, Kansas City, Missouri

The sun will shine
after every storm;
there is a solution
for every problem,
and the soul's high-
est duty is to be of
good cheer.--EMERSON.

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UNITY

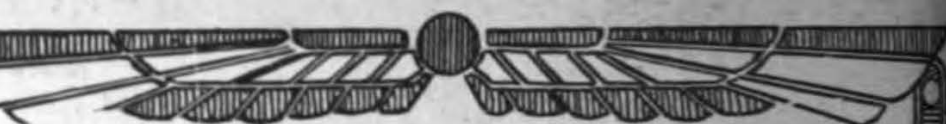
A large, stylized illustration of a winged figure, possibly an angel or a personification of the Holy Spirit, with arms outstretched, positioned behind the title 'UNITY'.

FEB 23

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BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

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Unity School of Christianity

Unity Building, 913-925 Tracy Avenue,
Kansas City, Missouri.

Dear Friend:

We have begun the completion of the New Unity Building, and we want the co-operation of all our friends in carrying forward the work.

Your blessing represents a spiritual quality that we need in sustaining us. We want you to express in your own words a blessing for the New Unity Building and the work which will be carried forward in it. Please write this blessing out and sign it; then send it to us, and it will be put in the cornerstone at the dedication.

If you feel that your blessing would be strengthened by sending a love offering for the Building Fund, it will be thankfully received. But above all, we want the blessing.

It is revealed to us that your blessing, and all which you give to this work, will in its course return to you multiplied, and that it will prove to you a certain bond of Unity with the New Race.

In the bonds of Christian Unity, we are
Your Friends and Co-workers,

Unity School of Christianity.

Chas. Fillmore
Pres.

AM CENTERED
AND POISED IN
THE CHRIST MIND



SPIRITUAL SUBSTANCE

¶ Man is surrounded by a universal ether which is the source of his life and the substance of his prosperity. In this realm, thoughts and ideas are realities, for they create and control all the conditions in the world of affairs.

¶ Scientists tell us that every thought that we think enters the ether and forms an image of exact likeness. **Thought is the creative force of the universe**, and when man realizes that the essence of all things is thought, he will then choose only those thoughts which contain the germ of success and prosperity.

¶ Thousands of persons have learned the truth concerning the wonderful laws of prosperity through the instructions given with the Unity Prosperity Bank, and through it they have also learned to apply the laws in their daily lives and realize unlimited prosperity.

¶ You are now given an opportunity to use the Bank plan, which follows:

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Please send me a Prosperity Bank, in which I agree to save \$2. This I will send within ten weeks after receipt of Bank, to pay for UNITY, to the three following names. Also treat me for prosperity. Begin UNITY with the current number.

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City

State

2. Name

Address

City

State

3. Name

Address

City

State

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Address

City

State

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¶ Christ came to save the whole man—body, mind and spirit. He came to save us from everything we are in bondage to—sin, sickness and death. This tract tells us how we can live in the full faith that the Spirit will carry us, by God's grace, to the holy heights of everlasting triumph. Price 5 cents.

Helps for Teachers of Practical Christianity.

¶ These "helps" were written for the benefit of students of Truth who wish to apply the doctrine of Unity in teaching and healing. It contains a number of editorials on vital subjects. Price 15 cents.

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¶ A new edition of this excellent booklet is just off the Unity press. In it Mr. Chesnutt gives authority for a diet that will best aid man in the cultivation of his spiritual powers. Price 10 cents.

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¶ This tract explains the law of reciprocity, and the right attitude in giving. It teaches how to apply the doctrine of Jesus Christ in every department of life. Price 5 cents.

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